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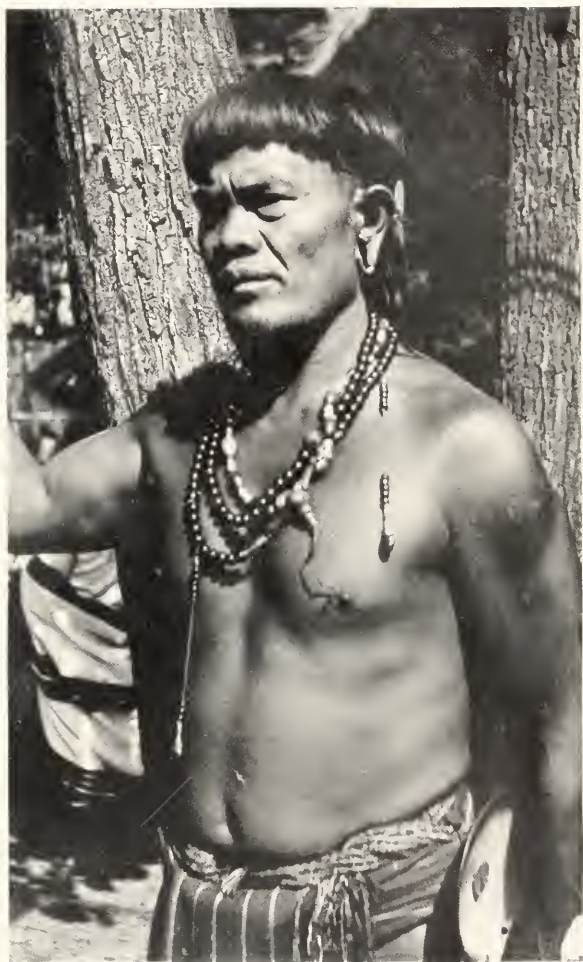
























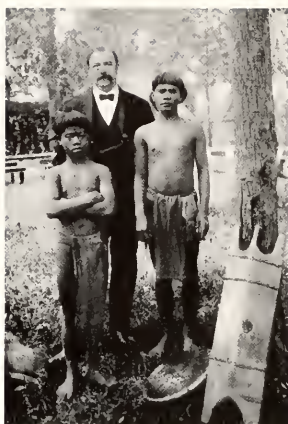












































THE FIRST GRAMMAR  
OF THE LANGUAGE SPOKEN  
BY THE  
BONTOC IGOROT  
WITH A  
VOCABULARY AND TEXTS









TO MY FRIEND ANAUWASAL OF TUCUCAN

# THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN  
BY THE

## BONTOC IGOROT

WITH

### A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES  
SONGS

BY

DR. CARL WILHELM SEIDENADEL



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## PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return—penniless but rich in experience—to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag



(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Falengno, Fumnak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "*Malaio-polyne-sische Forschungen*," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polynesischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyo from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Mat-yu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract

from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, amulets, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself *supra crepidam*; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's *Manual of the Malay Language* (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) “jene Prachtwerke des malaïischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind” (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc. — have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [ ] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

B	Battle of Caloocan	P	Palpalāma and Palpalaking
H	Headhunters' Return	R	The Rat and the Brothers
K	Kolling	S	The Stars
L	Lumāwig	T	Tilin
M	Monkey		

Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.





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PART I

# GRAMMAR





## GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Feentok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

## THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

### VOWELS

<i>a</i>	as in father; sometimes obscured as in draw.
<i>ä</i>	as in fair.
<i>e</i> and <i>ě</i>	as in men.
<i>ē</i>	as a in made.
<i>ē</i>	vowels fluctuating between e and i.
<i>i</i>	as in rib, machine.

<i>o</i>	as in no, pole.
<i>œ</i>	vowels fluctuating between o and u.
<i>ö</i>	as in G. König, or F. feu. Final <i>ö</i> is frequently followed by a scarcely audible y.
<i>u</i>	as in rule, pull.
<i>ü</i>	as in G. trüb, or F. mur; sometimes like Russian jerüi.

## DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound y or w.

<i>ay</i>	nearly like ai in aisle.
<i>ey</i>	nearly like ey in eye, or ei in height.
<i>öy</i>	as in F. feuille.
<i>oy</i>	as in boy.
<i>uy</i>	as in F. fouille.
<i>üy</i>	as in F. tuyau.
<i>au, ao, aœ</i>	as in how; between <i>au, ao, aœ</i> and a following vowel a semi-vocalic glide, <i>w</i> is inserted; as in the name <i>Anaœwásal</i> .
<i>öu</i>	in this combination <i>ö</i> is a distinctly pronounced, very short glide.

## CONSONANTS

<i>b</i>	as in bed.
<i>d</i>	as in door.
<i>f</i>	as in fine.
<i>g</i>	as in get.
<i>k</i>	as in kind.
<i>l</i>	as in live.
<i>m</i>	as in me.
<i>n</i>	as in now.
<i>p</i>	as in pin; but without the following spiritus asper and often near b.
<i>s</i>	as in see; always voiceless.
<i>t</i>	softer than English t, near d, without the following spiritus asper.
<i>w</i>	as in winter; a consonantal u.
<i>y</i>	as in yard; always consonantal.
<i>ng</i>	as in ring or song.

<i>sh</i>	as in shield.
<i>dj</i>	as in gem.
<i>tj</i>	as in check; <i>dj</i> and <i>tj</i> are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.")

*C*, *h*, *q*, *r*, *v*, *x*, *z*, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch*.)

## INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukukan, Basa~~u~~, Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

### INTERCHANGED VOWELS

*A*, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănótji*, *ĩpăt*, the preposition *is* or *id*: *inótji*, *ăpăt*, *as* or *ad*. *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapěna*, *kapĩna*, *kapěna*, *kapőna*. Cold: *lăteng*, *lătĩng*, *lăteng*. Also *cy* and *öy* are interchanged: *paděyek* and *padőyek*, "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by *æ*, seem to be preferred: *kăyo*, *kăyæ*, *kăyu*: wood.

### INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *fafăyi* and *babăyi*: woman; *făto* and *băto*: stone.

between *p* and *b*; *bĩlak* and *pĩlak*: money.

between *k* and *g*; *kinwănik* and *ginwănik*: "I said."

between *t* and *d*; *tomďliak* and *domďliak*: I return.

between *dj* and *d*; *djĩla* and *dĩla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkäml̃*, *tsäkäml̃*, *djäkam̃l̃*, *däkam̃l̃*: we.  
between *sh* and *s*; *äsh̃u*, *äsh̃u*: dog.

In a few particles *p* interchanges with *k*: *pay*, *kay*; *pan*, *kan*; *pin*, *kin*. (In this book the forms with *f*, *p*, *k*, *t*, *dj*, *tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [ ].).

Very rarely the combinations *-kyu* and *-k̃u* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *ächu* for *äkyu*, day; and *mängäch̃u* for *mängäk̃u*, thief.

## REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

### VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tömöliak* for *tumöliak*, I return; *mčäksägak* for *maäksagak*, I fall.

*i* of the prefix *in* changes to *e* or *é* before *k* and *tj* or *ts*, as *engkäliak*, I speak; *entsänöak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumä-ä-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänublāk* for *manublāk*, I smoke; *aktōna* for *aktōēna*, "he carries;" *ilāntāko* for *iläentāko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mā/īd*, "not existing;" frequently the prefix *ma-* before an *i*-Verb is united into one syllable: *māfgto* (or: *mīfgto*) for *ma/īfgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nän lälāk̃l̃' ntsāno*, the man works, for *entsuno*; thus the ligature 'y for ay; 'n for the particle

*en*; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *e*, *é* and *i*. (Notice: *Melicano* for *Sp. Americano*, *Ginaldo* for *Aguinaldo*.)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afed*: *áptek*, "I meet;" R. *tjipab*: *nátpab*, having been caught; R. *tsūno*: *máđno* [*matno*], being worked; *pőshong*, sea: *pőshngeck* [*pősnck*], "I inundate;" R. *piten*: *płtnck*, I break, *nápten*, broken; R. *sibfad*: *másfad*, being answered; so of *tőlo* [*tölő*], three; *líma*, five; *katlőck*; *kalmáck*, "I divide into three, into five parts."

9. Apocope: *t'* for *ta*, that; *s'* [*sh'*] for the personal article *si*, before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: Sp. *tren*, Ig. *tělén*; Sp. *tranvia*, Ig. *tălăbia* [*talănfia*]; Sp. *cruz*, Ig. *kőlosn* [*kălush*].

#### CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b*, *f*, *p* to *m*, and the *b*, *f*, *p* disappear;

before *d*, *t*, *dj*, *tj*, *ds*, *ts*, and also before *s* to *n*, and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-*, the letters *s*, *k*, etc., do not disappear; as: *ángsăn*, much; *yángkay*, only.

12. In Bontoc the regular form *kétkck* is changed to: *kékkck*, "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k*, *p*, *t* become frequently mediae *g*, *b*, *d*.

14. Before a tenuis a media changes sometimes into a tenuis.

15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.

16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ethlipsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab*, as: *iyAlabak*, I am an Alab-man, is usually pronounced: *iy-Āābak*.)

Examples: *L* inserted; *patkēlek* [*patkōlck*], "I stop," from Root *t'kē* [*t'kō*]; *inakālantja*, their weeping, from R. *āka*; from *fāa*, a servant: *fāālek*, "I send out;" *nalikālāyan* for *naikalayan*; written or scratched (G. *eingritz*t)

*L* lost: *umāāāk* for *umālāāk*, I get; *āyka* for *ālika*, come! *pōō* for *pōlō*, ten; the verb "to bring" has throughout double forms: *iyāik* and *iyālik*.

17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.

18. Labdacismus is found in all loanwords with *r*; Ricardo becomes: *Licaldso*; insurrectos: *ēnsuliktosh*; oras: *ōlas*; cargador: *kalgadsōl*; libro: *lfblo*.

19. *F*, *p*, *k*, *t*, *dj*, *tj*, change respectively into *b*, *g*, *d*, when they become final consonants, especially in certain verbal forms.

Final *b*, *g*, *d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igorot to suffix the possessives, which are, after consonants: *kō* and *mō*, my and thy or your, but, after vowels: *k* and *m*.)



20. Before a consonant *f* changes into *b* (or *p*); and *dj*, *ds*, *tj*, *ts* into *d* or *t*.

## DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă*, old men; *tjěng-ngek*, "I hear."

22. *F*, *k*, *t* are usually not doubled (but in *kěkkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-křd*, girl; *föb-fäl-lö*, young man; *Măłlg-köng*, name of a town; *năd-tjóngao*, lost.

## SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj*, *tj*, *ds*, *ts* are considered as one sound.

Examples: *ř-tö-lř-tă-kö*, "we give back;" *ěng-kă-lř-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsă-nö-tjă*, they worked; *ř-tsao-tsăo-ko*, "I give;" *tăw-włn*, year.

24. When dividing words into syllables (which several Igórot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngö-tö*, cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

<i>yǎn/ǎ</i>	an older brother	<i>tīt/twa</i>	true
<i>sǎnǎg/ǐ</i>	several brothers and sisters	<i>ǎy/ìb</i>	grapes
<i>tōt/ō</i>	bull	<i>ǎl/ō</i>	pestle
<i>sǎk/én</i>	I	<i>ǎd/ǐ</i>	not [ <i>adǐ</i> ]
<i>ǐb/ǎ</i>	companion	<i>Tītǐp/an</i>	a town
<i>kǎs/ón</i>	like unto	<i>Kǎn/ǎang</i>	a town
<i>pǎd/ō</i>	big stone hammer	<i>Pǎlǎp/ō</i>	a section of Bontoc
<i>lǐg/ǎ</i>	winnowing tray	<i>Lang/ǎgǎn</i>	a proper name
<i>ǎm/ín</i>	all		

## QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

## ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the paenultima. If in polysyllabic words the antepaenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

## REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

## ELOCUTION

29. The Bontoc Igorot speaks his language in a "straightforward and harsh manner:" "*intsao-tsǎowish ya inlǐlǎdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

is imitated by the Bontoc Igorot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumdawig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumdawig* 18 to 26]. Since those days the Bontoc Igorot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

### THE ARTICLE

30. The Articles are *năn* or *săn*, *sŷ*, *tjă*.

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article "the;" they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igorot; *ŷsa*, one, is a numeral, but has not been weakened to an indefinite article. In the combination *năn: ŷsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igorot, by the "personal verb" and the preposition *is*, but without any article, will be explained in [162].)

In Igorot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na*, here, or *sa*, there, and the agglutinated "ligature" *n*.

*Nan* is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is*, if the speaker is present at the town.

*San* is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa*, there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igórot interchanged it, in each case, without hesitation to *nan*.

Examples:

<i>nan lălăki</i>	the man	<i>nan kăyang</i>	the spear	
<i>nan făfăyi</i>	the woman	<i>nan pŋang</i>	the ax	
<i>nan ongŋnga</i>	the child	<i>nan kălăsay</i>	the shield	
<i>nan ăsă</i>	the dog	<i>is nan Făntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fătŋk</i>	the pig	<i>is nan Tŋkŋkăn</i>	in Tucucan	
<i>nan ăfong</i>	the house	<i>is nan Mănŋla</i>	in Manila	
	<i>san tăkŋ</i>	the (already mentioned) people.		

33. The Personal Article *si* consists of *s*, which represents probably the article element, and *i*, which possesses demonstrative force. *Si*, in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.

2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anǎwǎsal*; *si Mǎlǎng*; *si Fǔmnag*; *si Fǎlǎnglǎng* (i. e. "Antéro"); *si Akǎnay*; *si Angay*; *si Tǎkay*; *si Sǎyo*.

<i>si ǎmǎ</i>	the father	<i>si yǎn/ǎ</i>	the older brother or sister
<i>si fǎnǎ</i>	the mother	<i>si ǎnǎtǎji</i>	the younger brother or sister
<i>si ǎsǎwǎ</i>	the husband or wife	<i>si fǎkǎd</i>	the grandfather

*Si* preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

<i>ǎntǎ s' Antéro?</i>	where is Antero?
<i>ǎnmǎli sh' Olóshan</i>	Oloshan has come
<i>sumǎa s' ǎmǎnǎ</i>	his father comes home
<i>ǎyǎkanyu sh' fǎnǎ</i>	call mother!

*Si* [*sh'*] is also found sometimes with proper names beginning with a consonant: *tinmōli sh' Fanged*, Fanged has returned; *sīnu sh' Mātyu?* who is Matyu? *mānāblā s' Bēgti*, Bugti smokes.

*Si* is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father: " *nan* (not: *si*) *kāwēls ay āmā*; the three uncles: *nan tōlō'y ālītāw*.

*Nan* seems also to be preferred, if *āmā* and *īnā* have the possessive suffixes of the first person singular, my; *nan āmāk*, my father; *nan īnāk*, my mother.

35. *Si* forms also compounds with some personal pronouns, as *sāk/ēn*, I; *sīkā*, thou; *sīyā*, he; *sītōdī*, that; *sīnū*, who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si āsē*, dog's head; *pālēk si pīnang*, axe-handle; *tēngān si lāfī*, midnight; *soldātsōn si Melikāno*, American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *īntō nan si Anauwasal?* where is Anauwasal? *nan si Lūmāwīg*, the Igorot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kīpan yā nan tāfay yā nan pīnāngāsh yā nan gāngsā*, the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives—usually two—proper names or terms of kinship, are connected by "and" (in this case: *kēn*) the Collective Article *tjā* [*tsā*] is placed sometimes before the series, and no other article is employed with any of the following words:

*tjā Olōshān kēn Langāgān wōdāytjā 'snā*, Oloshan and Langagan are here. *tjā Pālpālāmā kēn Pālpālāking*, Palpalama and Palpalaking.

*tjā āmā kēn īnā*, father and mother; *tjā yān/ā kēn ānōtjī*, the older and the younger brother; *tjā Bēmēgdā kēn Kōdsōō kēn Fōteng*, B., K. and F. [also: *tjā B. kēn K. ya si F.*]

"The parents" is sometimes expressed by one substantive, father, mother, preceded by *tjā*: *tjā āmānā*, lit. they his father; *tjā ĩnānā*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si āmā yā si ĩnā*, father and mother, is preferred.

*Tja* is also found in combination with pronouns in dual and plural, as: *tjāftā*, we both (you and I); *tjākāmī*, we; *tjāftjā*, they; *tjā tōnā*, these; *tjā tōdī*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

## THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Ay* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

*nan fānŋg ay āfong*    the small house

*nan kāyō ay āntjo*    the high tree

or:

*nan kāyō'y āntjō*

or between a substantive and its numeral: *īpāt ay fātug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igōlōt ay īFēntok*, the Igorot, Bontocmen; *sīkā'y yān/ā*, you, as the older brother;

or between thing and material: *sīngat ay fālīdōg*, an earring of gold;

or between demonstrative pronoun and substantive: *nannāy ay mōnok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntŏ nan lăłăkĩ ay nangăłă is nan făłfĕg?* where is the man who took the spear?

or, in our grammatical conception, before a dependent infinitive: *lĕytjĕk ay ĩmüy*, I want to go;

or before a "participle" modifying a verb: *kĩmwăññă'y mangwăññ*, he said saying;

and in a number of other instances to be treated in various sections of this Grammar.

*Ay* is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form 'y, to the final vowel, especially to *a*, *o*, *æ*, sometimes to *u*, rarely to *é* or *i*, but never to a diphthong.

*Ay* has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

*nan fŏbăŋgan nan lăłăkĩ* the pipe of the man  
*ĩtŏlĩn nan fŏbfăllŏ* the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

*nan lăłăkĩ ya nan ăłfŭwĕdkŏ* the man is my friend;

*nan kăyæ ya ăntjo* the tree is high;

*nan mămăgkĕd ya ĩnmăłĩ* the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

*nan laldki ya nafdlɛd* the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

## THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igórot consist mostly of a dissyllabic root and are usually accented on the penultima:

<i>ólō</i>	head	<i>tjápan</i>	foot	<i>ǎkyǎ</i>	sun, day
<i>fúǎn</i>	moon, month	<i>ǒgsǎ</i>	deer	<i>djálan</i>	way, road
<i>lǐ</i>	land, town	<i>kǎyang</i>	spear	<i>lǐmǎ</i>	hand
<i>mǎtǎ</i>	eye [ <i>mǎta</i> ]	<i>tjǎnǐm</i>	water	<i>fǎsɛl</i>	enemy
Trisyllabic:	<i>ǎyǎwan</i>	water buffalo (wild)		<i>fǎlǒgnǐd</i>	battle
	<i>ǎsǎwǎ</i>	husband or wife		<i>kǎldsay</i>	shield
	<i>ǐpǎkǎo</i>	people, nation		<i>fǒbǎngǎ</i>	pipe

Some appear in reduplicated form:

Persons:	<i>lǎldkǐ</i>	man	<i>fǎfǎyǐ</i>	woman	<i>ongǒngǎ</i>	child
	<i>fǒbfǎllō</i>	young man	<i>mǎmǎgkǐd</i>			young girl
	<i>ǎm/ǎmǎ</i>	old man	<i>ǐn/ǐnǎ</i>			old woman

Animals and Things:	<i>ǎyǎyǎm</i>	bird	<i>tjǒtjǒn</i>	locust
	<i>lǐlǐng</i>	a fish	<i>fǎkfǎk</i>	frog
	<i>tjǒtjǒ</i>	mouse	<i>fǐnǒlǒfǒlǒ</i>	butterfly
	<i>sǒsǒ</i>	breast	<i>kǒkǒ</i>	finger nail
			<i>pǎgpǎg</i>	public forest
			<i>pǎpǎt/tay</i>	grove

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igórot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igórot have neither grammatical gender nor inflection to indicate case or number.



47. To distinguish sex of persons and animals the words *lālāki* or *fāfāyī*, male or female, are placed after the substantive, connected by *ay*.

<i>āsāwā'y lālāki</i>	husband	<i>yān/ā'y lālāki</i>	older brother
<i>āsāwā'y fāfāyi</i>	wife	<i>yān/ā'y fāfāyi</i>	older sister
<i>ānāk ay lālāki</i>	son	<i>ikīd ay lālāki</i>	grandfather
<i>ānāk ay fāfāyi</i>	daughter	<i>ikīd ay fāfāyi</i>	grandmother
<i>āsē'y lālāki</i>	male dog	<i>kītjīng ay lālāki</i>	he-goat
<i>āsē'y fāfāyi</i>	female dog	<i>kītjīng ay fāfāyi</i>	she-goat

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

<i>mōnōk</i>	chicken	<i>kāwētān</i>	cock	<i>mangālāk</i>	hen ( <i>īmpās</i> chicklet)
<i>fūtūk</i>	hog	<i>fūā</i>	boar	<i>ōkō</i>	sow ( <i>āmōk</i> young pig)
<i>nōang</i>	tame water buffalo	<i>tōt/ō</i>	bull	<i>kāmākyan</i>	cow (of <i>nōang</i> ).

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

*nan kāyē yā āntjō* the tree is high, or: the trees are high

*nan āyāyām tūmāyāo* the bird flies

*nan āyāyām tūmāyāotja* the birds fly.

49. These substantives have reduplicated plural forms:

<i>lālāki</i>	man	<i>lālālāki</i>	men
<i>fāfāyī</i>	woman	<i>fāfāfāyi</i> [ <i>fōbfāfāyī</i> ]	women
<i>fōbfāllō</i>	young man	<i>fōbfāfāllō</i>	young men
<i>māmāgkīd</i>	girl	<i>māmāmāgkīd</i>	girls
<i>ānāk</i>	child (offspring)	<i>ānānāk</i>	children

In various manners the following words form their plural:

*ongóngā* child (any young human being) remains either unchanged, or has *ongāngā*, or borrows the form *ānānāk*, children.

*ām/āmā* old man *ām/āmmā* old men *īn/īnā* old woman *īnānnā* old women (but *āmā* father and *īnā* mother remain unchanged).

Notice the Dual and Plural: *sīnāki* two brothers or sisters, *sīnāg/ī* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *āmōk* young pig: *āmōmok*, *mangālāk* hen: *mangmangālāk* and *kāwētān* cock: *kākāwētān* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsān* nor *ām/ín* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tōlō'y fōbfállō* the three young men [L. 83].

### FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entirety, or several together as a whole:

*kāālóngān* the coffin (*alóngan*), hiding with all its parts the wife of *Lumáwig* [L. 81]

*kātāyđān* the large basket into which the girl crawled [T. 4] (*tāyđān*)

*kātjěñm* the river (*tjěnum*: water); G. Gewässer

*kāmōñōk* hen with chicklets (*mōñōk*)

*kātākē* personality (*tākē*); G. das Wesen des Mannes [L. 34]

*kāsōkōlong* receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

*kālālālálákī* all men, the whole crowd; G. die Mannschaft

*kāfāfāfāfáyī* all women, or also: each woman of the assembly

*kāmāmāmāgkīd* all the girls, each girl  
*kāongāongōngā* all the children, each child  
*kābfīnāfīndīyēn* every married man  
*kātāktātāktē* every person  
*kāāfongāfong* each house, the whole group of houses  
*kāākēākyū* each day of a certain period  
*kāāsēāse* all the dogs, each dog of a pack  
*kālīfōlīfōō* a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

*nan kādjūak* my companion  
*nan kāpātmi* our four companions (*īpāt*, four)  
*nan kānēmī* our six companions (*ēnem*, *īnīm*, six)  
*nan kālmāmī* our five companions (*īmā*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

*nan kāāntjōnā* its height; *kād nān kaantjōn nan kāyē?* how much (is) the height of the tree? how high is the tree?  
*nan kātīt/īwāna* its truth  
*nan kāāsēdjīnā* [*kāāsdjōnā*] its thickness  
*nan kāādsōwīnā* its distance  
*nan kāktēk* knowledge (from the verbal root *k't'k*: know)  
*nan kāfābfāyīānā* his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

*kāpāyēān* place for ricefield  
*kākāyēān* place for wood  
*kāāpūyān* fireplace  
*kātjēnūmān* waterplace  
*fālōgnīdān* battleplace  
*ōpōōpān* forge (*ōpōōp*, bellows)  
*ōlēngān* place for charcoal

*kăpătătjĭmăn* place where iron is kept

*păbăfăngăn* a community house, where certain ceremonies are performed,  
and a sleeping place for old men and boys.

-*an* is the ending of many nouns denoting a vessel, receptacle; *tayđan* basket, *tőđnan* jar, *saktĭan* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. -*An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tūkăkăn*; *Săbăngăn*; *Dsăllĭkăn* [Delican]; *Săkăsăkăn*; *Fĭgĭkăn*; *Fŭlăkăn*; *Tĭtĭp/ăn*, etc. and some *Atő* (town sections) in Bontoc: *Fătăyăn*; *Lăowŭngăn*; *Sĭgtĭjăn*; *Pőkĭsăn*; *Lŭwăkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/ăgăn*, *Olőshăn*, *Dăyăpăn*, *Otőtăn*.

58. -*An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igorot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

*măsŭyěpăn* sleeping place, *năsŭyěpăn* a former sleeping place

*tŭktjăn* or *kătuktjăn* sitting place, seat, "chair"

*inőtőăn* cooking place, pret. *ninotőăn*

*ănĭtjĕăn* warming place

*malpăăn*, *nălpăăn* place from which one comes, came

*mătăkĕăn*, *natăkĕăn* place where people live, lived

*tătăllbnan* dancing place

*păltĭjan* place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.

*pangătō* belonging to a section of a town, being a member thereof, an *ătō*  
companion

*pangăfong* a member of a household, members of the same family.

*pangőlō* front legs of animals, parts connected with the *őlō*, head (*pangőlō*  
means in "old language:" the oldest brother, "head brother," now  
called *yŭn/ă*)

*pămlĭlgăn* a section of the mountain range (*pang* + *fllig*; Sandhi rules [11])

*pangĭgnăn* a handle of a shield, etc. (*ĭgnak* "I hold")

60. *Sñn-* is the prefix of union; it is usually combined with *pang*:

*sñnpáng-*, rarely with assimilation: *simpáng-*.

*sñnäg/í* brothers and sisters together, G. die Geschwister

*sñnpángăfóng* one family

*sñnpămíligan* one whole section of a mountain

*sñnpángílí* all inhabitants of a town or country

*sñnpángăpo* the parents and grandparents of one family

*sñnpángănăk* the children and grandchildren of one family

*sñnpangălŭwăd* all friends together

*sñnkăsűd* the brothers-in-law [L. 71]

*sñnăsăwă* husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

*sindəmä* father with his child or children [M. 11]

*sində* mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

*nan íFěntok* the Bontocmen *íSămókí*; *íy.Antědăo*

*nan íTúkăkan* the man or men from T. *íMălŭgkong* [*imMalŭgkong*]

*nan íĂlăb* the Alabmen [*íy.Ăab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igólôt* [*Ikólôt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gólôt*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igólôt* (or: *íGólôt*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellative.

62. *Mñn-* and *nñn-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

*nindəfong* owner of a house *ninongóngă* person to whom a child belongs

*ninfălfeg* owner of a spear *ninwănis* owner of a geestring, loincloth

*ninsôklong* owner of a cap, hat *ninnôang* owner of a buffalo

*ninpănanang* owner of an ax *nintăpüy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the "personal" class; they are verbal adjectives, similar to participles in active, used substantively, as *infǝlɛ*, a watchman, *infǝɳyan*, a sorcerer, *inshǝbǝk*, [*insǝbǝk*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

*kǝnǝsil*, *fǝnǝli*, *kǝnǝsid*, *tǝnǝknǝ* kinds of plaited rattan

*kǝnǝɳɛ* gathered wood

*tǝnǝod* a married man's hat

(Also "equipped with:" *sinalawǝtan*, a spear with many barbs: *saldǝwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktǝkɛ* (from *tǝkɛ*, person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

*fafǝlfɛg* a toy spear

*ǝbǝfɛng* a toy house

*ǝsǝsɛ* a dog made of clay

*kǝbkǝfǝɳyo* a toy horse

*nǝnǝng* a toy buffalo

*pǝpǝɳɔ* a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fǝnǝg* is used; *nan fǝnǝg ay tǝfɛn si kǝɳɛ*, the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [11].

(These prefixes form also with verbal roots "participles of active" or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay*: *umǝlǝ nan laldǝki ay mamipǝnang*, the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

<i>mānosōklong</i> with a hat	<i>mānatafāgo</i> with tobacco
<i>mānertáfay</i> with a spear	<i>mānitĩnāpay</i> with bread
<i>māmofōbāngă</i> with a pipe	<i>mangakālāsay</i> with a shield
<i>māmafāto</i> with a coat	<i>mamabāngaet</i> with a glass
<i>mangikĩmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mñn-*:

<i>minkĩkĩmāta</i> [ <i>mingkikimāta</i> ] with the "kimata"	
<i>mandlān sīyā'y minkikimāta</i> he walks carrying a "kimata"	
<i>minkākāyēt</i> with wood	<i>minkēkēlēn</i> with straw
<i>minādpuy</i> with fire	<i>minpāpātājīm</i> with iron
<i>minādsēt</i> with a dog	<i>mintjājēnum</i> with water
<i>minkōkōkēd</i> with shoes	<i>minmōmōnōk</i> with a chicken
<i>minpāpākūy</i> with rice	<i>minfūfūtuk</i> with a pig
<i>minōōlēng</i> with coal	<i>minūsūlad</i> with a letter
<i>minkākāfāyo</i> with a horse	<i>mintētātāy</i> with a spear
<i>minkākāpis</i> with cotton	<i>mintōlōlfeg</i> with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umālī sīyā'y mintētātāy*.

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *līma*, redupl. *līlīma*, *li* with infix *-in-*: *lini-*; form: *līnīlīma* Translation: *kĩnayāngkō sīyā is nan linīlīma*. Thus: wounded in the

thigh <i>dinidīpay</i>	shoulder <i>binobōkā</i>
head <i>inōōlō</i>	eye <i>mināmātā</i>
upper part of the thigh <i>inōēēpo</i>	ear <i>kinokōzweng</i>
belly <i>binōbōdō</i> [ <i>finōfōtō</i> ]	mouth <i>tinotōpek</i>
leg <i>sinisīki</i>	knee <i>kinokongkóngō</i>
foot <i>tjīnātjāpan</i>	heart <i>pinōpōsō</i>

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaéb*; *kumăkkăéb*, a maker;

Root: *shafad*, plane; *shumăshăfad*, a carpenter, builder;

*kumăkkăéb* is *fángă*, potter, or: *fumafána*;

*fatek*, tattoo; *fumafătek*, a tattooer;

*falôgnîd*, battle; *fumabfalôgnîd*, warrior;

irreg.: *fűfűmsha*, smith;

*ăsîn*, salt; *umăăsîn*, salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that—speaking here only in general terms—the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en*, or *-an*, or the prefix *i-*, and, in addition, possessive endings. Thus e. g. does *kăpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjëntăko*: our desire or desiring, G. unser Sehnen. And *ayăkantjă* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by “ ” in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

## CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no “Declension” to express cases; but in Bontoc Igorot



These Constructions:

Correspond to the English:

### I

The appellatives with the article *nan* or *san*, and proper names and terms of kinship with the article *si* or *tja*.

Nominative and Accusative.

### II

The appellative with its article following a Nomen regens (or "governor");

Proper names and terms of kinship following a Nomen regens, without article *si*; the collective article *tja* is however, retained [L. 20; 37];

Possessive or Subjective Genitive.

The Substantive denoting the agent following the Nomen actionis.

### III

The locative Preposition *is* [*si*, 'sh] before appellatives with (or without) article;

The Preposition *kěn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.

All other Case Relations, as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.

## REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The Nomen regens, be it a substantive or a Nomen actionis, obtains the ligature *-u*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:

*nan áfong nan laláki* the house of the man

*nan tjápan nan ongóna* the foot of the child

*nan kalásay nan fumabfalógnid* the shield of the warrior

*nan okókæd Fánged* the story of Fanged

*nan kípan áma* the knife of father

*kánan nan Igólot* the saying of the Igórot; "the Igórot says" [*kandán*]

*abfólátén nan fobfafáyi* the believing of the women; "the women believe"

The Nomen regens with final vowel:

*nan ástæn nan álŕwidko* the dog of my friend

*nan ílin nan íFéntok* the land (town) of the Bontocmen

*nan ólon nan nóang* the head of the buffalo

*si áman Táynan* Taynan's father

*íftgon nan fobfállo* the boy's holding; "the boy holds"

*ísublin nan laláki* the man's changing; "the man changes"

*ngág nan ítjun Bægti?* what (is) the showing of Bugti? "what does Bugti show?"

*ngág nan íbfákan ína?* what (is) the asking of mother? "what does mother ask?"

ad. III. Dative, etc.: *ítsaotsáona nan fobána is nan álŕwidna* "he gives the pipe to his friend"

*ítjun nan íbit ken Mátyæ* "show the earring to Matyu!"

*ínyálína nan káyæ ken ínána* "he brought the wood to his mother"

*ínflámi angsan is nan álŕwidyæ* "we saw many of your friends"

*síya nan mánfbæ'sh nan káyæ* "he (is) the cutter of the tree"

*mángáŋkāmī's nan mákan* we are eating the food (Ex. of a "personal verb")

*uminámka's nan tjénum* drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377 397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan áfong áma* here the article *si* must be omitted!), or: *nan áfong nan áma*.

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igórot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fátuknă nan ăm/đma*, lit. "his pig of the old man," *nan kalđsaytjđ nan fěsxl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igórot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-n* is used with the preceding noun if it ends in a vowel:

*đlon si đgsă* deer's head, G. Hirschkopf

*nan đtɕp si đlang* the granary roof

*fəbăn si đsɕ* dog's tooth

*těngan si đlō* "headbone," skull

*nan kălin si Igólot* the Igórot language

*đnak si kđak* son of a monkey

*tđfɛn si pđküy* rice leaf

*đnak si Lumđwig* "Lumđwig-son" [L. 1]

*těngan si lăfi* midnight

*pđlek si pđnang* ax handle

*nan lablăbon si kđkđok si mōnđk* the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *đfong ay bătđ*, stone house; *kđpan ay gŭlŭlyă*, steel knife; *đstja'y fătuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anađwđsal ay alŭwđko ya inmŭy* Anauwasal, my friend, has gone;

*Afōw ay flin nan Ilōkō ad Fāntok* Afōw, the settlement of the Ilocanos  
in Bontoc;  
*nan lalāki ay nan āman nan mamāgkid ya nadōy* the man, the father  
of the girl, has died.

79. The substantives "town," "mountain," "section or *āto*," are connected with the following name by *is*, *id*, *ad*: *nan flī'd Fāntok*, the town of Bontoc; *nan flīg ad Pōkis*, the mountain Pokis; *nan āto'd Lōngfūy*, the town section called Longfuy.

### LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igorot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

hammer	<i>mantfilyo</i> ( <i>martillo</i> )	Filipinos	<i>Filipñosh</i>
wagon	<i>kalimāto</i> ( <i>carromato</i> )	town chief	<i>plesidēnte</i> ( <i>presidente</i> )
horse	<i>kafāyo</i> ( <i>caballo</i> )	picture	<i>talāto, litalāto</i> ( <i>retrato</i> )
cow	<i>fāka</i> ( <i>vaca</i> )	dollar	<i>pēsosh, pēshosh</i> ( <i>peso</i> )
hour	<i>ōla, ōlash, ōlas</i> ( <i>hora</i> )	Sunday, week	<i>domingko</i> ( <i>Domingo</i> )
book	<i>liblo</i> ( <i>libro</i> )	watch	<i>flēash</i> ( <i>reloj</i> )
flag	<i>bandēla</i> ( <i>bandera</i> )	cross	<i>kēlēash, kālōsh</i> ( <i>cruz</i> )
tramway	<i>talābya, talānfya,</i> <i>talabfya</i> ( <i>tranvía</i> )	pound	<i>lībla</i> ( <i>libra</i> )
street, highway	<i>kālsa</i> ( <i>calzada</i> )	coal	<i>kalifōn</i> ( <i>carbón</i> )
school	<i>ēscuēla</i>	room	<i>kuāto</i> ( <i>cuarto</i> )
hat	<i>somblēlo</i> ( <i>sombrero</i> )	trousers	<i>pantalōn</i>
socks	<i>mādiash</i> ( <i>medias</i> )	shoes	<i>sabātōsh</i> ( <i>zapatos</i> )
soldier	<i>soldādso, soldsādso</i>	soap	<i>safūn</i> ( <i>jabón</i> )
cane, staff	<i>fāston, fāstōn</i> ( <i>bastón</i> )	Some Proper Names:	
tobacco	<i>tafāgo</i> ( <i>tabaco</i> )	Ricardo	<i>Likāldso</i>
steamship	<i>bābūl, bābōll</i> ( <i>vapor</i> )	Antéro	<i>Antēlo, Antēro</i>
American	<i>Melikāno</i>	Maria	<i>Mālya</i>

## PERSONAL PRONOUNS

81. The Personal Pronouns are:

	Singular	Dual	Plural
1.	<i>săkĕn</i> [ <i>săk/ĕn</i> , <i>săk/ĕn</i> ], I (me)	I. incl. <i>tjăĭtă</i> we two, i. e. you and I	I. incl. <i>tjătăko</i> we (us) I. excl. <i>tjăkămĭ</i> we (us)
2.	<i>sĭkă</i> thou (thee), you	(us two)	II. <i>tjăkăyă</i> you III. <i>tjăĭtjă</i> they (them)
3.	<i>sĭya</i> he (him), she (her), it		

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sak/ĕn* consists of *si*, the pronominal particle *ak* and the suffix *-en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igórot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

*Sĭkă*, consisting of *si* and the pronominal element *ka*, is the pronoun used exclusively in addressing any single person.

*Sĭyă*, consisting of *si* and probably a combination of *i* and *ya*, is used mostly for persons; for things, "it," sometimes the locative adverbs *na*, denoting an object near the speaker, or *sa*, an object near the person addressed, are employed.

In *tjakamĭ* and *tjakayă* there is, besides the article *tjă* and the pronominal suffixes *-mĭ* and *-yă*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjaĭta* and *tjaĭtja* is probably the contracted ligature *ay*: *tjaĭtja* for *tjă ay tjă* (?) - or a demonstrative element.

84. Bontoc Igórot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakāmī ay djǎǎ*; you two: *tjākǎyǎ ay djǎǎ*, etc.

The first person plural has two forms:

a. An inclusive form *tjātǎko*, including person or person addressed; all persons included in "we" must be more than two: we all, you included; *ego et vos; nos et tu; nos et vos*.

b. An exclusive form *tjākāmī*, excluding the person or persons addressed; we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

Nomin. and Accus.	<i>sǎk/ǎn</i>	<i>sǎka</i>	<i>sǎya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kǎn sǎk/ǎn</i>	<i>kǎn sǎka</i>	<i>ken sǎya</i>
		(not: <i>kenka</i> )	

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalǎki*, man, or *fǎfǎyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sǎya'y lalǎki*, he; *sǎya'y fǎfǎyi*, she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

Singular	Dual	Plural
1. - <i>ak</i>	I. - <i>ta</i>	I. incl. - <i>tǎkæ</i> , - <i>tǎko</i> I. excl. - <i>kǎmǐ</i>
2. - <i>ka</i>		II. - <i>kǎyǎ</i> , - <i>kǎyǎ</i>
3. (no suffix)		III. - <i>tjǎ</i>

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igorot say: "give the iron," for: "give us the iron."

90. The locative particles *nǎ* and *sǎ*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

*sǎk/én ay iFǎntok* I, a Bontocman  
*tjǎkǎyǎ ay fobfǎyǎ!* ye women!  
*tjǎtǎko'y ǐpǎt umüytǎko* we four are going  
*sǎkǎ'y tjüy* you there  
*tjǎkǎmǐ ay nay* we here  
*sǎnǎ nan inmǎlǐ?*—*sǎk/én. tjǎkǎmǐ.* who has come?—I. We.  
*sǎnǎ nan ayǎkam? sǎ kǎ ya sǎyǎ* "whom do you call?" you and him  
*tjǎtǎ admanǎlantǎ* we two, you and I, shall go  
*inmǎy sǎyǎ* he (she) has gone  
*itsaotsǎomo sa ken tjǎkǎmǐ!* "give it to us!"  
*ǐtjum nan fǎngǎ ken sǎyǎ!* "show him the pot!"  
*tjǎtǎko kumaibtǎko is nan ǎfong* we are going to build the house  
*intǎsh' ǎna? ǎdǎk inǎla* where is mother? "I have not seen (her)"  
*ǎdǎk kekkǎn sǎ yǎ* "I do not know him (her)"  
*sǎyǎ'y fǎfǎyi kekkǎna sa* "she, she knows it"  
*sǎk/én tinmǎliak adǎgkǎ* I have returned yesterday

*tinnóllkă sfkă'y alfwidkő* you my friend have returned  
*tjakăml pākăănēmī nan fāsəl* we, "we expel the enemy"  
*kěkkěnyě tjàltjă* "you know them"  
*tjàltjă ya sāk/ěn adumălfkămī* they and I shall come  
*kănēm sa!—măngangka sī să!* "eat it!"  
*inăkă'sh să!* give it (to me)  
*iyăik să kěn sīkă* "I bring it to you"  
*sāk/ěn ya sfkă intěděčtă'snă* I and you stay here

## DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *sī* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

Singular	Plural
<i>sītōnă</i> this	<i>tjătōnă</i> these
<i>sītōshă</i> that (near)	<i>tjătōshă</i> those (near)
<i>sītōdī</i> that (distant)	<i>tjătōdī</i> those (distant)

*sī*: article; *to*: demonstrative particle; *na*, *sha* [for: *sa*], *dī* [for: *tjüy*]: locative adverbs.

If the preceding word ends in a vowel, *sītōdī*, etc., is often changed to the unaccented *s'tōdī* or *sh'tōdī*; as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

*intō s'tōdī?* where is this man? *intō s'tōnă?* where is that man?  
*sītōdī paymō sh'tōnă* this or that person



95. Also the personal pronoun *síyǎ* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sítōna*, *sítōsha*, *sítōdi* are placed in possessive or subjective genitive, *sí* is dropped; in other case relations in singular *kěn* precedes *tōnǎ*, *tōshǎ*, *tōdǐ*; *kěn* is accented.

*nan olǒn tōdǐ* the head of that      *nan ǎnǎk tōnǎ* the child of this

As these examples show, *tōdi*, *tōshǎ*, *tōnǎ* draw the accent on the ultima of the preceding word.

Examples:

*alíwídkǒ s'tōdǐ* that (is) my friend

*sítōdǐ ay lalǎki* that man

*kěkkěm sítōnǎ?* "do you know this person?"

*ídjǎak nan tafǎgo kěn tōdǐ* "I give the tobacco to that man"

*ílāéntǎko tjǎtōnǎ* "we see these"

*kǐnɰwǎnǎ kěn tjǎtōdǐ* "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *nǎntōnǎ*, *nǎntōshǎ*, *nǎntōdǐ* (*sǎntōdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

*intjǎsǎnmi nǎntōdǐ* "we have found this one"

*adśibǒénǎ nǎntōdǐ ay kǎyɤ* "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantjǎy* [*nantjǎy*] that, those; they refer, if disjunctive, to distinctive things. (*nannǎy* is probably: *nan na ay*.) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannǎytja*, *nantjǎytja*, *nantōsǎtja*, *nantōdítja* occur.)

*nannǎy ay wǎnga*; *nan wǎnga'y nay* this river

*nantjǎy ay fobǎnga* that pipe

*nannáy ay mamamá gkid* these girls

*ílaēm nan djáa'y fálfeg; léytjēm nannáy paymō nantjáy?* "you see the two spears; do you want this or that?" *ídjáam nannáy!* "give me this!"

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjáy* [*tjǽy*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. *ceci* and *cela*. The oblique cases are: *is sa, si sa; is na, si na; is tjáy; is tji*; they are identical with local adverbs: *hither* or *here*; *thither* or *there*.

(There is no possessive or subjective genitive of *na, sa* and *tji*).

*ngǎg sa?* what is that?

*iyáim sa kén tǒdǎ!* "bring that to him!"

*lǎngǎantǎkē sa* "we have bought that"

*aykē laēwǎ tji?* is that bad? *kǎwǎs sa!* this is good; all right.

100. *Nay* and *tjáy* [*tjǽy*] placed at the beginning of a phrase mean: *here* is, *there* is, Fr. *voici, voilà*.

*nay si anǒtji!* there is the younger brother!

*tjáy nan lámǎn!* there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

## POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

Possessor, Owner:—In Singular	In Dual	In Plural
1. <i>-ko</i> , but <i>-k</i> after pure vowels: my	I. <i>-ta</i> , our, i. e.	I. incl. <i>-tǎkē, -tǎko</i>
2. <i>-mo</i> , but <i>-m</i> after pure vowels: thy, your	of us two, or: your and	our I. exclus. <i>-mi</i> , our
3. <i>-na</i> his, her, its.	mine.	II. <i>-yu, -yē</i> , your III. <i>-tja</i> , their

(For Dual and I. incl. and I. excl. Plural see [84])

102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ólók* or *ólom* or *ólōnă*, my, your, his head, (instead of the form: *ólō*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan*; without this suffix to employ *si*:  
my father: *nan ámak*, or: *si ámă*; my mother: *nan ínăk*, or: *si ínă*.

Examples:

*nan soklóngko* (*sóklong*, hat), *nan soklóngmo*, *nan soklóngna*, *nan soklóngta*,  
*nan soklóngtăkă*, *nan soklóngmi*, *nan soklóngyă*, *nan soklóngtjă*:  
my, thy, his, etc., hat or hats.

*nan áfongko*, *nan áfongmo*, *nan áfongnă*, *nan áfongta*, *nan áfongtăkă*,  
etc.: my, thy, his, etc., house or houses.

*nan kípăngko*, *nan kípănmo*, *nan kípăna* (for *kípăn-na*): my, thy, etc.,  
knife.

*si* (or: *nan*) *yăn/ak*, *si* (or: *nan*) *yăn/am*, *si* (or: *nan*) *yăn/ăna*: my, thy,  
etc., older brother.

*nan áśăk*, *nan áśăm*, *nan áśăna*: my, thy, his dog

*nan flik*, *nan flin*, *nan flīnă*, *nan flīmi*: my, thy, his, our country or town.

*nan ănăkko*, *nan ănăkmo*: my, your child.

*nan tūfăyko*, *nan tūfăymo*: my, your spear.

*nan inăta*: our mother (Dual); the mother of us two, you and me.

*nan inătja'y djăa*: the mother of the two.

*nan inămi*: our mother (the addressed person being not her child).

*nan inatáko*: our mother (if more than two children of her speak to one another).

*nan tjökáæko*, *nan tjökáæmo*, *nan tjökáæna*: my, your, his bag "*tjökáæ*."  
(Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our "transitive" verbs; these are in Bontoc Igorot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book "possessive" verbs, opposite to the "personal" verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjèn*, loving, liking, wishing; *léytjéntákæ*, our liking, wishing, "we love, like, wish;" Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjåsanyě*, your finding-place, "you find."

Nom. act. *ilabo*, beginning; *ilábõna*, his, her, its beginning, "he, she, it begins."

Nom. act. *isubli*, changing; *ísublik*, my changing; Ger. mein Wechseln, "I change."

Nom. act. *ibfaka*, asking; *íbfákam*, thy asking, "thou askest, you ask."

107. Disjunctive possessives are expressed by combinations with the root *kõã*, which denotes ownership, possession, property, but only material ownership, not of persons, parts of one's body, qualities, etc.

*kõak* is used often without the article *nan*.

*nan kõak* or *kõak*: my property, or; mine; *nan kõam*, thine, yours; *nan kõãná*, his, hers, its; *nan kõãta*, ours (of us two); *nan kõatákæ*, ours; *nan kõãmí*, ours; *nan kõãyě*, yours; *nan kõãtjã*, theirs.

Examples:

*nan áfongko ya nan kõam* my house and yours

*nan nõãngtja ya nan kõãmí* their buffaloes (Sp. "carabáo") and ours

*nan kutláæmo ya nan kõãná* your nightcap and hers

With the copula *ya*, is, are, was, were, etc. [43] (the article *nan* is omitted):

*nannáy ay áfong ya kóak* this house is mine, belongs to me  
*ángsán ay káfáyó ya kóáná* many horses are his  
*nan pátátjím ay tjáy ya kóátáko* that iron is ours

Other phrases:

*aykê kóam sa?* is that yours? does that belong to you? (*aykê*: interrogative particle)

*intó nan kóátsa* [for: *kóátja*]? where is theirs?

*nan kóan nan alíwidyú* the property of your friend, that of your friend  
 (*kóá* with final *n*, see [42])

*nan áserk ya nan kóan yán/ak* (or: *nan yán/ak*) my dog and that of my older brother

*nan bílákmo ya nan kóan Abákíd* your money and that of Abakid

But with persons: *nan anótjik ya nan anótjim* my younger brother and yours; *si asáerwak ya si asáerwam* my wife and yours

And with parts of the body: *nan límam ya nan límána* your hand and his; *nan mátak paymó nan máána* my eye or his

Observe these phrases:

*nay nan falfégko; intó nan kóan Móléng?* here is my spear; where is Moleng's?

*ádík finása nan súládmó; fínásak nan kóan Antéro* I did not read your letter; I read Antero's.

108. Rarely we find *kóá* in attributive connection with nouns; if so, the possession is emphasized: *nan kóak ay áfong*, my property, namely: a house; or: my own house; *nan kóam ay fátuk*, your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/én nan nináfong*; this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sínæ nan nináfong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkóã* or *ninkóã*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkóã is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkóak is.....*I own, possess); *nan minkóã is nan ásin*, *is nan fángá*, the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for "my" and "thy" shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

*nan masšyčpān*, the sleeping place; *nan masšyčpak*, *nan māsšyčpam*, my, thy sleeping place.

But others have the suffixes *-ko* and *-mo*: *nan kipāngko*, *nan kipānmo*, my, thy knife.

## REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igorot Language uses the word *āwak*, body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

*kidfānā nan āwākna* "he bites himself"

*akāshak nan āwākko* "I heal myself"

*nan lalāki pīnādōynā nan āwākna* the man killed himself

But, e. g., *āmšak*, I wash myself, without object, as the verb is reflexive by its form as a "middle."

112. Reciprocality is not expressed by any pronoun, but by the verbal prefix *in -asi* [301].

## THE INTENSIVE PRONOUN

113. The Intensive Pronoun *-self-* is *tsādlo*.

*sak/ēn tsādlo* I myself      *sītōdī tsādlo* he himself

*nan alēwidko tsādlo* my friend himself

*nan fajafāyi tsādlo* the women themselves

*kinwānna tsādlo* "he said" (so) himself

Observe the idiomatic use of *tsādlo* in these passages from Texts:  
*intjānāna tsādlo nan mangākōn* he found at last the thief [S. 2.]

*adtsǎdlo funǎngǎnak* I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)

*adtsǎdlo funǎtjang* (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]

*ǐpǎngko tsǎdlo* "I try it myself"

*adtsǎdlo tsǎnǎock* "I myself shall work"

*nan lalǎki tsǎdlo inǎǎli'snǎ* the man himself came here

*sak/ǎn tsǎdlo inǎlak* "I myself saw" (it)

*sak/ǎn tsǎdlo nan nangǎla ken sǎya* "I myself saw him" (I myself 'am' the observer of him).

## THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igorot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *lǎtǎng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjǎki*, big, large.

Examples:

Simple Form		Reduplicated
good	} <i>kǎwǎs</i>	<i>kǎgǎwǎs</i>
beautiful		
honest, etc.		
bad	<i>angǎlǎd</i>	<i>angangǎlǎd</i>
thoroughly bad	<i>ugǎg</i>	
high	} <i>ǎntjǎ</i>	<i>anǎntjǎ</i> (or, by gemination: <i>antjǎǎntjǎ</i> )
tall		
long		
small	} <i>fǎnǎg</i>	<i>fǎnfǎnǎg</i> (A doubtful plural form: <i>fǎnǎnǎg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎg</i> !
little		
low		
short	<i>ǎsdǎk</i>	<i>asasdǎk</i>
big	} <i>tjaktjǎki</i>	very big: <i>tjaktjagǎa</i> [ <i>tjaktagǎag</i> , <i>tjaktjagǎRa</i> : R is a sound between r and l in this word].
large		
cold	<i>lǎtǎng</i>	(No redupl. form)

	Simple Form	Reduplicated
warm	<i>átong</i>	<i>atátong</i>
hot		<i>māmátong</i>
black	} <i>ngfítid</i> ( <i>inngfítid</i> : painted or dyed black)	
blue		
dark brown		
red	<i>kílad</i> ( <i>ingkílad</i> )	
white	<i>pókao</i> ( <i>in-</i> or <i>impókao</i> )	
yellow	<i>fákíngí</i>	
green	<i>käg fákýæ</i> (lit. like moss)	
brown	<i>käg tllín</i> (lit. like a "rice bird")	

Some adjectives are identical with substantives, as *āmāma*, old (man), *ongóngā* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afōáfong adsángādum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

*nan kǎwís ay laláki* the good man  
*nan kǎlǎsay ay inngfítid* the black shield  
*sí Tjūmígyáy ay āmāmā* old Tjumigyay  
*nan anántjō'y kǎýæ* the very high tree  
*nan nōang ay tjaktjagōa* the very big buffalo  
*nan kǎwís ay alǎwidko* my good friend

116. Verbal adjectives or participles follow the substantive:

*nan fángá'y nafákash* the broken pot  
*nan kǎýæ ay madákad* the falling tree

117. The predicative adjective either precedes the subject without copula:

*kǎwís nan fálfcg* the spear is good



*fǎnǐg si anǎkko* my child is little  
*mamátong nan patatjím* the iron is hot  
*pǔsǐ nan lalalǎki* the men are poor

Or it follows the subject, connected by the copula *ya*:

*nan fafǎyi ya kǎwǐs ay flǎèn* The woman is beautiful ("good to see")  
*nan mamamǎgkid ya fǎnǐg* the girls are little  
*nan kǎtjèng ya adsǎméd* the brass is heavy  
*nan fobfafǎllo ya abǎfǐkas* the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized:

- |          |                   |                     |
|----------|-------------------|---------------------|
| 1.       | <i>antjǎak</i>    | I am tall           |
| 2.       | <i>antjǎka</i>    | you are tall        |
| 3.       | <i>antjǎ sǎya</i> | he, she, it is tall |
| D.       | <i>antjǎta</i>    | we two are tall     |
| I. incl. | <i>antjǎtǎko</i>  | we are tall         |
| I. excl. | <i>antjǎkǎmǐ</i>  | we are tall         |
| II.      | <i>antjǎkǎyǎ</i>  | you are tall        |
| III.     | <i>antjǎtǎjǎ</i>  | they are tall       |

Also constructions like these occur: *sǎka ya antjo*, *tǎkǎyǎ ya kǎwǐs*; but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sǎya*, *sǎtǎdi*, *sa*, *na*, or *tji* must be placed: *kǎwǐs sǎya*, he is good; *kǎwǐs sa*, that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

*umantjǎak* I am getting tall, or taller  
*umǎsdikak* I am getting short, or shorter  
*kumǎwǐsak* I am getting good, or better  
*fumǎnǐgak* I become small, or smaller  
*pumǎsiak* I become poor, or poorer  
*gumadsángyǎnak* I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *n* being dropped: *imm-* (not: *inm-*); these forms designate a condition that has been attained: *immantjōak*, I have become, grown tall; *finmānigak*, I have become small; *pinmāsiaak*, I have become poor; *lumātəng*, it is turning cold; *linmātəng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngítid*, black, but *innɡítid*, blackened; *átong*, warm; *inátong*, having turned warm; *pōkao*, white; *inpōkao* (*impōkao*), dyed white.

Only with the prefix *in-* are: *inyāmīs*, soft; *inyāpèrə*, light; *inlāmsit*, sweet; *inpākāshhəng*, sour; *inaklíd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napálid*, sharp; *māfíkod*, lean, emaciated; *malāfosh*, naked; *nadígdigkō*, crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mafíkod* changes to *fumíkod*: getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan áfong ay káyər*. [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

very, too	<i>tsātsāmă</i>	<i>tsātsāmă ay lātəng</i>	very cold, too cold
a little	<i>ākít</i>	<i>ākít ay átong</i>	a little warm
less	<i>ākākít</i>	<i>akakít ay napálid</i>	less sharp

Observe the phrases:

*akakít nan lātəng adwánñ mo adúgkă* lit. less the cold to-day than yesterday.

*nan táfay akakít nan pálidna mo nan pñang* lit. the spear, less its sharpness than (that of) the ax.

123. Comparative. For comparative the reduplicated (intensifying) forms are used.

"Than," and in comparisons of equality "as," is: *mo*. (*Mo* is also a conjunction meaning: if and; when; and an affirmative particle: verily [425])

*anántjō nan kǎyɛ mo nan áfong* the tree is higher than the house

*nannáy ay patatjím ya kǎgǎwís mo nan gūllílya* this iron is better than steel

*amámǎāk mo tjǎtjǎ* I am older than they; *ongóngǎāk mo...* I am younger than...

*nan kīpǎngko ya napǎlǎpǎlǎd mo nan pínángmo* my knife is sharper than your ax

*nan ísǎ ya asadǎk mo nan ísǎ* the one is shorter than the other

If an adjective has no reduplicated form, *tsatsámǎ* is employed: *tsatsámǎ'y láteng mo nan tjúlǎlu* colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for "the tree is higher than the house" say: "the tree is high; the house is small;" *ántjō nan kǎyɛ, fǎnǎg nan áfong*  
Or more emphatically: *anántjō nan kǎyɛ, fanfánǎg nan áfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo ámín*, "than all;" *nan tjǎy ay fobfǎllo ya abafǎkas mo nan ámín ay fobfǎllo*, this young man is the strongest; lit. "stronger than all young men."

126. There are no negative or privative prefixes in Bontoc Igorot (as in English: *unhappy*, *intemperate*, *disconsolate*); the negatives *ǎdí*, *míd* or *mǎíd*, *igǎ* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

*kǎd nan kǎántjōn nan kǎyɛ?* "how much is the height of the tree" ("how high" can not be expressed literally)

*kad nan kãädsöwén nan wángă ya nan flí?* how far is the river from the town?

*kăáğna nan kăántjôn nannay ay lólô ya nantjüy* "equal (is) the length of this stick and that"

*nan kăyē ya kăg nannay nan kăăsdjôna* [16], the tree is equally as thick as that (pointing at another tree)

*kad nan tarwína?* how old is he? ("how many his years")

*nannay ay ongônga naéngăn mo nan anăkko* this boy is older ("more grown") than my son.

### INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tákē*, a person; *nay nan tákē*, here is somebody; *aykí way tákē 'sna?* is anybody here? *tákē inmáli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wodă* [*wôdăy*]: there is, there exists, Fr. il y a.

*wodă nan inmáli ay tákē* "there is a person having come," somebody has come.

*wodă nan pinadôyko* "there is a killing-object of mine," I have killed someone.

*wodă nan mamăkay ken sŭka* "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykē* we find *way* for *wodă*: *aykē way kăkkēm ad Fălig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

*aykē way ilăēm?* "is there an object of your seeing?" do you see anybody? *aykē way inŭlam is nan đsək?* "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription: *wodăy nan idjăak ken tjăkăyē* "there is an object of my giving to you," I have something for you.

*wodă nan insăkŭt ken sak/én* "there is a hurting to me," something hurts me.

130. A certain: *nan ísǎ'y...*

*nan ísǎ'y ongóngǎ adumǎli ao/ǎonǎ* a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mǎ/íd*, the negative of *wodǎ*; it signifies non-existence: "there is no...." *Maíd* [*míd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

*maíd tákkel* "there is no person," nobody.

*maíd inǎlak is tákkel* "there is not my seeing of persons," I see nobody.

*ta maíd mangǎkǎu si sa* "that there be not any (stealer) thief of this," that nobody steals this.

132. Nothing: *maíd ildǎek* "there is no seeing object of mine," I do not see anything

*maíd koǎna* there is no property of his, he has nothing

*admaíd aldǎem* "there will not be any taking-object of you," you will not receive anything.

133. No, Not any is also circumscribed by *maíd*:

*nan fǎtǎwǎ maíd fǎlig* the world (had) no mountains [L.1]

*maíd kalǎsayna* "there is no shield of his," he has no shield

*maíd kǎnek is tǎnǎpay* "there is not my eating of bread," I do not eat any bread

*maíd iyǎǎna's patatǎm* "there is no bringing of his of any iron," he does not bring any iron.

*míd pay asǎwǎwak* "there is not any wife of mine," I have no wife [L. 85.]

*maíd intǎsanmǎ's sǎngsǎng* we did not find any rings

*Fǎkǎn* [*fakǎn*] means "not this but something different;" observe the example: *fǎkǎn patatǎm nannǎy, kǎtǎjǎng nannǎy*, this is no iron, this is brass. [323]

134. All: *ǎmǎn*; takes frequently the article; it is connected with nouns by *ay*, if *ǎmǎn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

*amín nan kóak* all my property    *amín nan ananákkó* all my children  
*amín ay tákæ* all people (in the world)    *nan amín ay tákæ* all (those)  
     people  
*nan amín ay áfong* the whole house  
*amín ay tákæ ay angángálúð* all bad people  
*amín nan ísa'y mónok* one whole chicken  
*nan amín ay fatáæwa* the whole world  
*nan amín ay íll* the whole town    *amín nan íll* all towns  
*nan amín ay fátuk* the whole pig  
*amín nannáy ay fanánig ay áfong* all these little houses  
*amín nan djáa'y mátam* both of your eyes  
*entsunókāmí amín* we all are working; we work together  
*iyáim amín nan bilákmo* bring all your money  
*innínnumak is nan amín ay tjénæm* I drank all the water  
*adiláena amín* he will see all (persons or things)  
*mákíjálógnidtákó amín!* let us all fight!  
*amínkámi ay Igólot umáykámi ay umála is nan kafátúfátuk ya kááshæáshæ*  
     we all, we Igórot, went to take all pigs and each dog. [B. 12.]  
*amíntákó ay lalaláki wóðáy soklongtákó* we all have, each man, our hats.  
 Idiom: *kéjténg tjí* this is all; this is the end  
*is nan sín* (one single) *ákýu* during the whole day, all day long

135. Much, Many: *ángsän; áyákä*; with the ligature *ay*.

*ángsän ay tákæ* many persons; *angsan ay tjénæm* much water; *angsan*  
*nan ayáyäm* the birds are many  
*angsänkämi* [*angsangkämi*] we are many; so: *angsäntákó*, *ängsänkäyæ*  
 [*angsangkäyæ*], *ángsantjä*; *ayáká ay féngä* many flowers;  
*ayáká'y bílak* much money

Too much, too many: *tsatsáma ay ángsän*.

Very much, great many: *angángsän*.

*angángsän nan tákæ ay napæan is nan taæwæn ay innáy* great many people were burnt to death last year.

More: } *angángsän; adádsä*.    *angángsän nän lalaláki mo nan fafafaýi*

Most: } See also: [363]    there are more men than women

*ítsaotsáomo adádsä* give (me, us) more!

*káágna* just as much; *wóðáy ken sak/én ay káágna* I have just as much

136. Few: *ākīt ay.... akākīt ay....* Too few: *tsatsāmă'y ākīt ay....*

*ākīt ay alṭwidko* few friends of mine; *ākīt nan alṭwidko* my friends are few; *ākītkāmī* we are few; *ākītkăyē* you are few; *ākītjă nan tăkē* there are few people (here); *akākīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumāibak* (instead of the "possessive" form *kāpck*) is *āfong*, I build some houses.—Or circumscribed: *ṭōdă nan nabaldăkan is nan inăădpat*, *ṭōdă nan nabaldăkan is nan kitōngtja* some were shot in their hands, some in their foreheads. [B. 32]

*nan tăpēna umăytja's ilī*, *nan tăpēna umăytja's păgpăg* some go into the town, some into the forest. (*nan tăpēna*: a "part")

Also: *nan ākīt ay... ilăck nan ākīt ay lalalăki* "I see a few men" (or: *ṭōdă nan lalalăki ay ilăck*).

*kēkkck nan tăpīn nan tăkē ad Alab* [not: *tăpēna*]; or: *ṭōdă nan kēkkck ay iAlab* "I know" several people at Alab.

And: *năkăfīs ay.... nan nakafīs ay āsē* some dogs

*pīnadăytja nan năkăfīs ay fēśēl* "they killed several enemies"

*nan năkăfīs ay ayăyam ya nătpăb* several birds were caught

*nay nan lăbfăn. inăka's năkăfīs!* here are oranges. give me some !

138. An Other, a different one: *tēkkēn*; an other of the same kind: *ib/ă*.

*nan tēkkēn ay tăkē* the other people; *nan tēkkēn ay ayăyam* different birds; *făkēn sŷya, tēkkēn* not he, but another

*nan tēkkēn ay kalăsay*: a different shield; *nan ib/ă nan kalăsay*: an other shield of the same kind, as a model. (*ib/ă* is also "a companion")

*tēkkēn nan adumăli* an other one will come

If "an other" means "one more," it is expressed by *ăkīs*, or *kăsīn*, again. *inăka's sin bāngă* is *tjēnēm ākis*, or: *kăsīngka umă's sin bāngă*... give me an other (one more) glass of water.

*is kăsīn* an other time, the next time

139. Every, Each: *washtjín*.—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

*washtjín mäsúyp!* let every one sleep!

*ámín ay lalálki washtjín úmis!* let each of the men wash himself!

*washtjínkáml éntsáno* every one of us is working (*washtjin* takes the suffixes, either personal or possessive, from the verbal form!)

*washtjintákæ makifälögnid!* let us all fight! let every one fight!

*washtjín ken tjätákæ* every one of us

*washtjín tjämpab si köána* every one catches his [L. 60]

*washtjína yðöy is abáfongna nan wadwádna* every one takes to his home his portion of meat [L. 66]

*washtjinmí* every one of us *washtjintáko* every one of us (you included)

*washtjínnyæ iláén sa* every one of you sees that; *washtjinkäyæ umfleng* every one of you is resting

*washtjínntja inmángmang* every one of them performs a ceremony (sacrifices)

*washtjínkáml lumáyao* every one of us is running

*Sin ísa* (numerals signifying "one") occurs sometimes designating "each:"

*nay nan tölö'y lalálki; sin ísá ken tjáítja wöddá nan kalásayna ya nan djáa'y falfégu* here are three men, each has a shield and two spears

And: *ámín; amín ay tákæ* (or: *katákæntákæ*) everybody

Each single one: *djáa'y pésosh nan itsaotsáoko is nan ísa'y tákæ* "I give" two pesos to each single man

*nan amín ay kángnæn* everything

140. Any, whatever: *éläy* [*óläy, éläi*] (which is also the equivalent for our "never mind") is used in combination with other pronouns thus:

*éläy sínæ* any person whatever; *ayákam éläy sínæ ken tjáítja* call anyone of them you please; *fukáwänyæ nan éläy sínæ* call anyone.

*éläy ngäg* anything at all, any whatever. *ángnènyæ éläy ngäg*, "do anything you please." For "*éläy ngäg*" we hear often: "*élängäg*."

That thing: *nan sána; iyáim nan sána*, bring that thing!

141. The one—the other: *nan ísá—nan ísá; nan ísang—nan ísang*.



142. The generalizing "one," Ger. *man*, Fr. *on*, is usually expressed by the third person plural. *mo nǎngantja, ǎmistja* if one has eaten, one washes himself.

143. The same: *nan kǎǎgnǎ*; (*kǎg*, like). *kǎg tǎsǎ*, the same as this; *kǎg kǎn sǎya* the same as he; *kǎg kǎn tǎdǎ* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

"The very same" is sometimes rendered by *ǎkis*, also; and by the "emphatic" construction: (*nan*) *kǎyɛ nan ɛnflak ǎkɛs* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ǎnǎka* and *ǎnǎn*. Like "deina" in Greek, *ǎnǎka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *davɛ, ǎnǎkǎ nǎ, ǎlǎkǎ!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *davɛ! ǎnǎkǎ na, ǎntǎro, pangǎlǎkǎ'snǎ!* he! Antero come quickly here!

And with the character of a demonstrative: *sɪ ǎnǎkǎ Mǎtyɛ nan ninokǎkud* this man, Matyu, is the narrator.

Observe the similar use of *ǎnǎn*: *ǎnǎn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎnǎntjǎ! nay sɪ fǎngǎ ma!* Ye people, here are pots!)

## INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *sǎnǎ?* consists of the article *sɪ* and the interrogative element *nɛɛ*. No copula is used after *sǎnǎ*.

*sǎnǎ tǎjǎ?* who is there, who is that?

*sínŋ nan wódá'shna?* who is here?  
*sínŋ nan wódá'sh áfong?* who is in the house?  
*sínŋkă?* who are you? *sínŋétja?* who are they?

147. What? *ngăg?*

*ngăg sá?* what is this? *ngăg tji* what is that? (but: *ngăg* means: bad)  
*ngăgkă măn kěn Bŋmégtsă?* lit. what are you to Bumegtsa? i. e. how are  
 you related to him?

"What did you say?", "what?" is expressed by the interjection: *nān?*  
 pronounced with rising intonation.

148. How much? How many? *kăd?*

*kăd nan fěsŋl?* how many are the enemies? *kăd ay fěsŋl?* how many  
 enemies?

*kădtáko?* how many are we? *kădkăyě?* how many are you?  
*kăd ay tăfay?* how many spears?

149. Which?  $\left\{ \begin{array}{l} \text{What kind of? } \end{array} \right. \left\{ \begin{array}{l} \textit{sínŋ} \dots (\text{persons}); \textit{ngăg ay} \dots (\text{things}) \end{array} \right.$

*sínŋ ay fáfáyí?* which woman? *sínŋ ay fobfăfáyí?* which women?  
*ngăg ay kăyě?* which tree, or trees?

*ngăg ay éłəng nannăy?* what kind of coal is this?

*ngăg ay kăpăn nan kăam?* which knife is yours?

*ngăg ay kănŋyab nan kăyě'sna?* which of these shields are yours?

Observe the two constructions:  $\left. \begin{array}{l} \textit{ngăg ay fánɡa nan nafăkash?} \\ \textit{ngăg nan fánɡa ay nafăkash?} \end{array} \right\} \begin{array}{l} \text{which pot} \\ \text{is broken?} \end{array}$

*ngăg ay fálfcg nan lěytjém?* which spear "do you want?" or: *ngăg nan*  
*fálfcg ay lěytjém?*

*ngăg ay fobánɡa nan lěytjén nan lălăki?* which pipe "does the man want?"

## THE VERB

## INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igorot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root: *anab* "ñnd"      *and̃pek* "I find" (my finding)  
 Substantive: *fálǎg* spear      *fálǎk̃ek* "I hit with a spear"  
 Adjective: *asd̃k* short      *pǎasd̃k̃ek* "I shorten"  
 Negative: *ǎd̃*      *ad̃k* I "refuse;" I do not; I deny, etc.  
 Numeral: *ǎsa* one      *pǎǎs̃ak̃* "I leave alone"  
 Adverb: *ǎsna* here      *isñák* I stay here  
 Pronoun: *s̃nũ* who?      *siñũka?* who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbs with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbs obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbs of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbs with the character of verbal nouns, *Nomina actionis*; the action named by these verbs affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our



In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igorot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

	Active	and	Passive
Present			
1. and 2. Sing.	<i>lěytjek, lěytjēm</i> ; my, thy liking		<i>malěyadak, maleyădka</i> I am, thou art liked
	<i>fukăwewak, fukăwewam</i> ; my, thy calling;		<i>mafukăwewanak,</i> <i>mafukăwewangka</i> I am, thou art called
	<i>ĭtafongko, ĭtafonmo</i> ; my, thy hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>măităfonak, maitafóngka</i> I am, thou art hidden

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

## PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

*lalákiak* I am a man; *alíwídak* I am a friend; *kāwíśak* I am good;  
*tólókāmí* we are three; *náyak* I am here, Fr. me voici;  
*intókāmí?* where are we? *sinúka?* who are you?  
*kádkáyú?* how many are you? *sí Mólèngak* I am Moleng  
*Igólókāmí* we are Igorot; *fákéngka* it is not you, but another person;  
*iSamókíkámi* we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*);  
 "to become, get, grow."

*umalíwídak* I am becoming a friend; *fumánigak* I am getting small;  
*umáttongak* I am getting warm; *fumulínget* it grows dark.

Intransitive action.

*umáliak* I come; *úmüyak* I go; *intáktakak* I run;  
*tumáktjikak* I am sitting; *masúycpak* I sleep;  
*matatáktakak* I am alive; *intedéčak* I remain at a place;  
*wódđak* [*wódđyak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igórot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is sálad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásáek nan sálad nan anákkó*).

*mǎngǎnak is nan tinápay* I eat bread; *kánck nan tinápay* I eat the bread;  
(both *manganak* and *kanck* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangónck* I wake somebody up; *fumángónak* I wake up from my sleep.

## THE PRESENT

## 163. Paradigms of the Personal Verb

S. 1	<i>masúyčpak</i>	I sleep	<i>éntsúnoak</i>	I work
2	<i>masúyčpka</i>	thou sleepest	<i>éntsunóka</i>	thou workest
3	<i>masúyčp (sýya)</i>	he, she, it sleeps	<i>éntsúnō</i>	he, she, it works
D.	<i>masuyčptǎ</i>	we both sleep	<i>éntsúnótǎ</i>	we both work
P. I. incl.	<i>masuyčptáko</i>	we sleep	<i>éntsúnótáko</i>	we work
I. excl.	<i>masuyčpkāmí</i>	we sleep	<i>éntsunókāmí</i>	we work
II.	<i>masuyčpkáyč</i>	you sleep	<i>éntsunókáyč</i>	you work
III.	<i>masuyčptja</i>	they sleep	<i>éntsunótja</i>	they work

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

*nan ongóngǎ ay masúyčp* the sleeping child

*léytjek ay masúyčp adwádní* I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

*umáli sýya* he comes, or: she comes; *umáli sýya ay fáfáyí* she comes

*síka éntsunóka* you, you work; *tjatáko éntsunotáko* it is you and we who are working; *sak/én úmüyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *síya* is omitted: *intó si Kalángad? masúyep*. where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

*nan mamággkid masúyep*, or: *nan mamággkid ya masúyep*, the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjá*: *nan lalaláki ya éntsunótjá*. This construction was used by the Igorot in but few examples.)

#### PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *um-*, *-um-*.

Personal Verbs from other roots are sometimes combined with these particles.

#### The Prefix *In-*

168. The Prefix *in-* [*én-*, *en-*, *ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infix; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *inféssulak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *éng-* or *én-*.

Verbs with *in-*:

*inlfpayak* I play      *inögiáddak* I am afraid      *inákāak* I weep  
*inanitjéak* I keep warm      *infásaak* I read      *inlagfóak* I work for wages



<i>inlaláyadak</i>	I rejoice	<i>inǎföyak</i>	I weave	<i>insosóngčtak</i>	I am angry
<i>infalognídak</i>	I fight	<i>inteděčak</i>	I remain	<i>inkǎtřbak</i>	I bite
<i>ěntsǎnōak</i>	I work	<i>ěngkǎliak</i>	I speak	<i>ěngkótsongak</i>	I crawl
<i>ěngkǎřtjenak</i>	I flinch	<i>fěřseřlak, infěřseřlak</i>	I am an enemy		

169. The prefix *in-* [*ěn-, en-, ön-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

*ěndjuadjǎack* I doubt    *ěngkaslǎngək* I mix    *ěngkakaowǎčək* I place in the centre.

If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ĩnumək* I drink, *inřtek* I boil, *ĩnfak* I close.

The prefix *in-* shall not be confounded with the "augment" *in-* which is pre- or infixed to verbs, as a temporal particle, indicating the preterite.

#### The Pre- or Infix *Um-*

170. *Um-* [*əm-, om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umǎliak* I come; Root *fangan*: *fumǎngōnak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinitely. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

<i>umilěngak</i>	I rest	<i>tumuktjǎak</i>	I sit down
<i>sǎmidak</i>	I wait	<i>bumǎdongak</i>	I sit in Igorot fashion
<i>ǎmisak</i>	I wash myself	<i>omōdoak</i>	I vomit
<i>umřnumak</i>	I drink	<i>kumřnčkak</i>	I am silent
<i>tǎmǎčktjikak</i>	I stand	<i>tǎmōfoak</i>	I spit
<i>tumgōčyak</i>	I stop		

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

<i>ümüyak</i>	I go	<i>lumđyaoak</i>	I run away	<i>sumđāak</i>	I come home
<i>umđliak</i>	I come	<i>tumđyaoak</i>	I fly	<i>sümkepāk</i>	I enter
<i>kumđānak</i>	I go away	<i>fumđlāak</i>	I go out	<i>sumđkōnak</i>	I approach
<i>bumđnādak</i>	I come down	<i>tēmōliak</i>	I return	<i>fumōknagak</i>	I go to work
<i>kumđlabak</i>	I climb	<i>kumtjāngak</i>	I cross	<i>umadsōwiyak</i>	I go far away

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

<i>umalťwidak</i>	I become a friend	<i>fumťkasak</i>	I am getting stronger
<i>fuměsētlak</i>	I become an enemy	<i>umāmāk</i>	I am growing old
<i>djumadjālāak</i>	I get bloody	<i>pumōkaoak</i>	I am turning white
<i>pumāsiak</i>	I become poor, poorer	<i>ngumťtidak</i>	I am getting dark
<i>gumadsángyenak</i>	I get richer	<i>kumľladak</i>	I am getting red
<i>tēmōfoak</i>	I grow	<i>ngumātjānak</i>	I transform myself, change
<i>kumđyērak</i>	I become wood, a tree	<i>bumđtoak</i>	I am changed into stone
	<i>kumōllingak</i>		I become an eagle

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um*.

<i>kumđibak is āfong</i>	I am going to build houses
<i>inkāibak is āfong</i>	I am building houses
<i>umōgiāđak</i>	I shall fear, I begin to be afraid
<i>inōgiāđak</i>	I am afraid
<i>umasāēwāak</i>	I shall soon marry
<i>inasāēwāak</i>	I celebrate my wedding
<i>umōtoak</i>	I shall cook, I am starting to cook
<i>inōtoak</i>	I cook
<i>tuměngaoak</i>	I shall have a holiday
<i>intěngaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tuměngaotāko*—! or: *intěngaotāko*—!)  
*uměťjān* it is going to rain; *iněťjān* it is raining

The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma*. (*Mă-* before *i* becomes sometimes *mī* and *mĭ*.)

<i>masūyɛpak</i>	I sleep	<i>mădōyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfūcgak</i>	I go with, accompany
<i>masisičngak</i>	I take leave	<i>ma/ūyădak</i>	I prosper
<i>maēngănak</i>	I grow	{ <i>mayăgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matăkɛrak</i>	I live		
		{ <i>misăkɛrak</i> ; <i>mađksagak</i> [ <i>mcăktsagak</i> ]	
		{ <i>madugăngak</i>	I fall over (from standing on the ground) Synonym:
		{ <i>madukădak</i>	
		<i>misīptjagak</i>	I stumble and fall

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam*, *man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

<i>djălān</i>	road	<i>manălanak</i>	I walk on a road, travel
<i>kăpia</i>	prayer	<i>mangapiđak</i>	I pray
<i>ăsɛɽ</i>	dog	<i>mangăsɛrak</i>	I go hunting with dogs
<i>kăyɛɽ</i>	wood	<i>mangăyɛrak</i>	I gather wood
<i>saktjăan</i>	water vessel	<i>manaktjăak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kōyɛg</i>	fish basket	<i>mangōyɛgak</i>	I catch fish with the <i>kōyɛg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayăwɛng</i>	industrial song	<i>mangayăwɛngak</i>	I sing while working
<i>tōki</i>	a kind of sweet potatoes	<i>manōkiak</i>	I dig <i>tōki</i>
<i>băldɛk</i> [ <i>păltɛg</i> ]	gun	<i>mamăltɛgak</i>	I shoot
<i>tălfɛng</i>	dance	<i>manălfɛngak</i>	I dance
<i>săgni</i>	woman's dance	<i>manăgniak</i>	I dance
<i>tădjek</i>	a man's dance	<i>manădjekak</i>	I dance a <i>tădjek</i>
<i>tjělao</i>	a pantomimic solodance	<i>manělaoak</i>	I dance (with ax, shield, spear)

<i>gǎngsa</i>	gong	<i>mangǎngsǎak</i>	I dance striking the <i>gangs</i>
<i>falǎdong</i>	bean	<i>mamalǎdongak</i>	I gather beans
<i>kǎtjōu</i>	a species of fish	<i>mangǎtjōuak</i>	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/én (nan) mamǎdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

<i>kǎnck</i>	I eat	<i>mǎngǎnak</i>	I eat	<i>mangǎngka, mǎngǎn</i> etc.
<i>tsǔblǎck</i>	I smoke	<i>mǎnǔblǎak</i>	I smoke	<i>manublǎka, manǔbla</i> etc.
<i>fakǎckek</i>	I cut off heads	<i>mamǎkǎak</i>	(one <i>k</i> dropped)	I go headhunting

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

#### THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inm-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Preterite: *in- + in = inn-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *ua-* or *nang-*, *nam-*, *nan-* in the Preterite.

<i>umǎnumak</i>	I drink	<i>inmǎnumak</i>	I drank;	<i>umǎliak</i>	I come	<i>inmǎliak</i>
					I came	
<i>kumǎlabak</i>	I climb	<i>kinmǎlabak</i>	I climbed;	<i>temǎliak</i>	I return	
				<i>tinmǎliak</i>	I returned	

But *n* of *um-* is not dropped, if *um-* is followed by a consonant:

*súmkəpak* I enter      *sinúmkəpak* I entered  
*úmdjanak* I arrive      *inúmdjanak* I arrived (the position of *um-* in  
*umdjanak* is irregular)

*ingkyátak* I swim      *ningkyátak* I swam  
*iněttjan* it rains      *niněttjan* it rained  
*inokokúdak* I narrate      *ninokokúdak* I narrated  
*inkáəbak* I make      *ninkáəbak* I made  
*insákítak* I am sick      *nínsákítak* I was sick  
*ěntsúnoak* I work      *něntsúnoak* I worked  
*éngkáliak* I speak      *néngkáliak* I spoke  
*mángānak* I eat      *nángānak* I ate  
*masúyepak* I sleep      *nasúyepak* I slept  
*manálanak* I walk      *nanálanak* I walked  
*matákrak* I live      *natákrak* I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángădum* "some time ago," to the present forms.

*lumăteng* it turns cold      *linmăteng* it turned cold  
*injalôgnădak* I fight      *ninjalôgnădak* I fought  
*inongôngăak* I am young, a child;      *ninongôngăak* I was young, a child  
*umătongak* I am getting warm      *inmătongak* I was getting warm  
*alŕwidak* I am a friend      *alŕwidak adsángădum* I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

<i>inmăliak</i>	I came	<i>inmălita</i>	we two came	<i>inmălităko</i>	we came (incl.)
<i>inmălika</i>	thou camest			<i>inmălŕkămŕ</i>	we came (excl.)
<i>inmăli (sŕya)</i>	he, she, it came			<i>inmălŕkăyě</i>	you came
				<i>inmălitjă</i>	they came

#### THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

*adumǎliak* I shall come; *adtɛmǒliak* I shall return; *adɛntsǎnoak* I shall work  
*adalǎwidak* I shall be a friend; *adjumǎnigak* I shall become small  
*adinsǎkitak* I shall be sick; *admángǎnak* I shall eat  
*adjumǎsiak* I shall become poor  
*adlumǎteng* it will be cold; *nan fútuk adlumǎmǎshtja* the pigs will be fat;  
*adkumǎwǎskǎyǎ* you will be good; *adumǎykǎmǎ* is *ǎfong* we shall go home.

## THE IMPERATIVE

184. The Imperative employs the same forms as the Present Indicative; they are shown in this example:

*umǎyka!* go!  
*ǎmüy!* he may go! cf. [189]  
*umüytǎ!* let us two go! "go with me" (if but one person is addressed)  
*umüytǎko!* let us (all) go!  
*umüykǎyǎ!* go ye!  
*umǎyǎtǎ!* they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

*ǎlǎka!* (and: *umǎlǎkǎ*) come!  
*sǎǎta!* (and: *sumǎǎta*) let us two go home! [M. II.]  
*banǎtka!* (and: *bumanǎtka*) come down!  
*kaángkǎyǎ!* (and: *kumaangkayǎ*) go away!

186. Certain urging or entreating Particles, as: *mǎn*, *kǎyǎ*, *mǎ ǎdjǎ* are often placed after an imperative:

*ǎlǎkǎyǎ mǎn!* come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!  
*mangayǎwengka ma ǎdjǎ!* sing, do please! Ger. so singe doch! Fr. chante done!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kǎyǎ* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tă*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytăko...* let us call hither...

*ta umüytăko ăna istjĭ* let us first go there! [L. 69]

*ta mangăyăta* let us two get wood!

188. The particle *ed* [*et*, 'd, 't], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

*ălikă'd!* you ought to come! [L. 75.]

*umăfóngkăyă man ed!* you ought to get married! [L. 47.]

*săđta'd id fobfăy* we two ought to go home; come, let us go home! [M. 11.]

*săđka'd man!* go, pray! *săđta'd ma ădjĭ ay sinăma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kănak ta umăli sĭya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inăka, inăkăyă!* give! *inăka is kăyă!* give (me) some wood! [*inăka's* or *inăka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ălĭkă!* come!: *ăyka! ĭka! ikă kăyă! 'kă kăyă!* and in plural: *ĭkăyă măn! ăkăyo măn!*

#### THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et*, 'd] after the verb: *umăliăk ed* I ought to come, I may come, *umălika'd, umăli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ngin, nget, ek, tek, tsak* etc.) and adverbs.

#### THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan fěsɛl ay ũmüy* the enemy "who is" [41] going, the going enemy; *si yǎn/ak ay inmāli* my brother who has arrived; *nan kǎyɛl ay madākad* the falling tree; *nan kǎyɛl ay nadākad* the fallen tree.

*umögiǎdak ay tǎmōli* I am afraid to return; *mabfǎlinak ay mandālan* I am able to walk; *ilodlódko'y éngkǎlí* I must speak.  
*sínɛl nan umǎli?* who "is the comer?" who comes? *sínɛl nan nángan?* who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *én-*.

*sínɛl nan mǎngkǎlí?* who is the speaker? *sínɛl nan ninsǎlad?* who is the one having written (from *insǎladak*).

#### THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ εἰθεῖν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]

The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.



197. Examples. The Nomen actionis of *umāli* is *umālīan*, of *əngkālī*: *əngkālīan*.

With possessive suffixes:

- S. 1. *umāli + an + k(o)*: *umālīak, nan umālīak* my coming,  
mein Kommen (to be distinguished grammatically from  
the same form in the Indicative)
2. *umāli + an + m(o)*: *umālīam, nan umālīam* thy coming,  
dein Kommen
3. *umāli + an + na*: *umālīana, nan umālīāna* his, her, its coming
- D. 1. *umālīanta*: *nan umālīanta* the coming of us two
- P. I. incl. *umālīantāko*: *nan umālīantāko* our coming
- I. excl. *umālīanmī*: *nan umālīanmī* our coming
- II. *umālīanyē*: *nan umālīanyē* your coming
- III. *umālīantja*: *nan umālīantja* their coming

(The following examples are anticipated from later chapters!)

*pāgpāg nan masuyepantāko* the (public, communal) forest is our sleeping  
place; in the forest we sleep

*intō nan manganānyē?* where is your eating place? where do you eat?

*intō nan nangandānyē?* where is your "past" eating place? where did you  
eat?

*kad nan adumālīam?* at what time will you come?

(*nan*) *twānga nan əntsānōan nan lalāki* the river is the man's working  
place; at the river the man is working

(*nan*) *falōgnid nan umaliantāko* "the battle is the reason, cause of our  
coming; on account of the battle we come"

*flī nan intedēcāntja nan lalalāki* the town is the men's dwelling place; in  
the town the men are dwelling

*nan taewēn ay inmāy nan nētsunōanmī* last year "was our working  
time," last year we worked

*intō nan umāyantja nan Igōlot* where is the going aim of the Igorot?  
where do the Igorot go?

#### CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina  
actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is*, or (if  
a proper name, a personal pronoun, a term of kinship, a demonstrative pro-



202. The substantive subject in the first and second person follows the verb connected by *ay*:

*manalīfēngkāmī ay Igólot* we Igórot are dancing

*ēngkáliká'y alḥvidmī* you speak as our friend

*ēntsūnōkăyē ay lalaldăki* you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

*alḥkăyē ay alḥvidko!* come ye, my friends (*ay*: you "who are" my friends)

*īnfalōgnīdtăko ay Igólot!* let us fight as Igórot!

*Ay* does not connect *āmīn*; *tumūktjutăko amīn* let us all sit down!

## POSSESSIVE VERBS

203. "Possessive Verbs" is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-ēn*, or: *-i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igórot. [106]

*anapéntăko* our seeking; "we seek"

*fayăđjantja* their paying; "they pay"

*īgtok* my holding; "I hold"

*tjipăpēna* his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anăpēn* or: *nan anăpēn*, seeking, Ger. das Suchen; *fayăđjan*, paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igorot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

*nan laláki sibéčēna nan káyē* the man, his cutting: the tree; "the man cuts the tree"

*nan fobfáfáyí agtōčēntja nan saktjānan* the women, their carrying: the jars

*nan ánának kanēntja nan mákan* the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

*kánēn nan ongōnga nan móting* the child's eating: the pounded rice (rice-meal)

*isáed kanán nan fobfáfálla* then the saying of the young men; "then the young men say." Or:

*isáttja'd kanán ay fobfáfálla* [280] then their saying (of them, namely:) the young men.

*īldēn nan ásxē nan ógsa* the dog's seeing: the deer

*fekáshēntja nan fobfáfálla nan fálfēg* their throwing, the young men's: the spears (better: *fekáshēn*)

*ībfakan tōdī* the asking of this (man); "he asks." (Or: *sītōdi ībfakána*, with suffix, because the subject precedes the verb)

*ībfakan:* the Nom. act. *ībfaka* and ligat. *-n*

*īsublin nan fáfáyí nan bílak* the woman's changing: the money

*īsublin:* the Nom. act. *īsubli* and ligat. *-n*

*īlgtōn nan laláki nan kanfīyab* the man's holding: the shield

*īlgtōn:* the Nom. act. *īlgtō* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

*kěťjěng kanăn Palpalăma* thereupon the saying of Palpalama; or: thereupon Palpalama says.

*itôlin Antěro nan kipángko* Antero's returning: my knife

*itôlin*: the Nom. act. *itôli* and ligat. *-n*

*palťtjěn tōdđ nan pńnang* the sharpening of this man; the ax

*tōdđ*: subjective gen. of *sťtōdđ*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igorot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igorot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

*tjăkămľ lěytjěnmľ nan istjá* We, our liking: the meat

*sak/ěn isăđđko nan kalđsayko* I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

- I. the suffix *ěn* (but no prefix)
- II. the suffix *-an* (but no prefix)
- III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. ("Common use" means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for *Tagálog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-én*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-én* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-én*. If we represent this transitive force of *-én* by our verbs "to affect," or "to concern" or "to influence," we obtain this translation:

*áptek nan aláwidko* my meeting affects my friend; Ger. mein Begegnen betrifft meinen Freund

*leytjénmí tjáftja:* our liking concerns them

*tokónéna nan ongóna:* his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-èn* may be indicated by words like "aim," "object:"

*pitàngènyèl nan káyèl* your splitting-aim (is): the wood

*alàèntàko nan tólfeç* our taking-object (is): the key

*kápèn Antéro nan káyang* Antero's making-aim (is): the spear

or: *si Antero kapèna nan káyang* Antero, his making-aim: the spear

*anñèntja nan pàküy* their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aèn*, or merely a variation of *-èn*, in this combination with Nom. actionis. The following theory seems to be more plausible:

*-An* is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

*ayákantáko nan alñwidtáko* our calling-end (is): the man

*fadjángantja nan fètsæl* their helping-place (is): the enemies

*nan fobfafáyí labfáantja nan láfid* the women, their washing-place (is): the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-èn*; *i-* performs here a similar function as *-èn* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bstride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)\*

\* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes — in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix *ma-* + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

*Itafóngko nan soklóngna* my hiding affects his hat, my hiding-object: his hat.

*itóliyeé nan sǎlad ken Olóshan* your giving back (is) the letter, to Oloshan.

*itsaotsáoko nan ístja is nan áśǎ* my giving-aim: the meat, to the dog

*isibóna nan pñang is nan káyǎ* his cutting-tool: the ax, for the wood.

*íkabak sǐka is nan tǎfay* my providing-aim (with the spear): you.

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unfelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers on various Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentada por el P. Carro, 3. edic. Malabon 1896: p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpresso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala., Manila 1878, p. 37-41. Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892, p. 217, 337.

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 66, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juanmarti, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprensa nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Ilevia Campomanes, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 76-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. añad. 1736, p. 44-65.

Fr. José Maria Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligayno, Guadalupe 1890., p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.



(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the Nomen actionis.)

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The discussion of the constructions in the examples of *-en*, *-an*, *i*- Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

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Prof. Dr. H. Kern, *Over de Taal der Philippijnsche Negrito's*. In: *Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie*, 1882, VI Deel, 2, p. 246.

Sprachvergl. *Bemerk. z. Negrito Vocabular*, IX. Bd. d. *Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden*, fol. 49.

Georg von der Gabelentz, *Sprachwissenschaft*, 2 Aufl., p. 363.

Friedrich Müller, *Grundriss der Sprachwissenschaft*, 11. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, *General Principles of the Structure of Language*, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the *i*- conjugation" . . . ; p. 275. 1.3 "the *-in* and *-an* conjugations are less passive."

## THE ACTIVE

## PRESENT

THE *-EN* CONJUGATION

219. The root receives the suffix *-en* and the possessive endings which designate the agent.

In singular the *n* of *-en* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *e*, the singular endings are:

*-k* (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ek*, *-em* [*-im*], *-ena* [*-öna*].

Root: *fekash* Nom. act. *fěkăshên* "to throw;" *fěkăshek*, *fěkăshêm*, *fěkăshěna*.

220. Before taking the verbalizing affix *-en*, the root undergoes certain phonetic changes. If the last syllable of the root contains a short *e* (and in some cases an *ă*), it is syncopated.

The final media is changed to tenuis; final *b* preceded by *a*, *o*, *æ*, *u* changes into *f*. Final *d* changes in Bontoc Igorot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *e* has been syncopated, it changes to *t*. Between the final diphthong *ao* [*æ*] and *-ek* the consonant *w* is often inserted.

## Root:

<i>kaeb</i>	<i>kăpek</i>	I make (lit. "my making")
<i>afed</i>	<i>ăptek</i>	I meet
<i>kălab</i>	<i>kălăfek</i>	I climb
<i>leyăd</i>	<i>lěytjek</i>	I want, like
<i>faləd</i>	<i>falôttjek</i>	I bind
<i>faég</i>	<i>fayěkek</i>	I wipe
<i>singəd</i>	<i>singtek</i>	I sting
<i>oto</i>	<i>ôtôek</i>	I cook
<i>k't'k</i> [ <i>kětkek</i> ]	<i>kěkkek</i>	I know
<i>fasa</i>	<i>fasăek</i>	I read

## Root:

<i>sibo</i>	<i>sibôek</i>	I cut (lit. "my cutting")
<i>tjatag</i>	<i>tjatăkek</i>	I divide
<i>angên</i>	<i>ăngnek</i>	I make
<i>kan</i>	<i>kănek</i>	I eat
<i>înum</i>	<i>înumek</i>	I drink
<i>anap</i>	<i>anăpek</i>	I seek
<i>tjongao</i>	<i>tjongăowek</i>	I lose
<i>teleg</i>	<i>těllek</i>	I pierce
<i>kuyud</i>	<i>kuyăttjek</i>	I pull
<i>apayao</i>	<i>apayăowek</i>	I pursue

<i>sikēb</i>	<i>sīkpək</i>	I enter	<i>biski</i>	<i>biskfək</i>	I tear
<i>fayū</i>	<i>fāyāčək</i>	I pound rice	<i>fəkash</i>	<i>fəkāšhək</i>	I throw

## 221.

## Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fəkash</i> throw
	Nom. act. <i>kānēn</i>	Nom. act. <i>īlāēn</i>	Nom. act. <i>fəkāshēn</i>
I.	<i>kānčək</i>	<i>ilāčək</i>	<i>fəkāshək</i>
2.	<i>kānēm</i> [ <i>kānim</i> ]	<i>īlāēm</i> [ <i>īlaim</i> ]	<i>fəkāshēm</i> [ <i>fəkāshim</i> ]
3.	<i>kānēna</i> [ <i>kanōna</i> ]	<i>ilāēna</i>	<i>fəkāshēna</i>
D.	<i>kanēnta</i>	<i>ilāēnta</i>	<i>fəkāshēnta</i>
I. incl.	<i>kanēntāko</i>	<i>ilāēntāko</i>	<i>fəkāshēntāko</i>
I. excl.	<i>kānēnmī</i>	<i>ilāēnmī</i>	<i>fəkāshēnmī</i>
II.	<i>kānēnyē</i>	<i>ilāēnyē</i>	<i>fəkāshēnyē</i>
III.	<i>kanēntja</i> [ <i>kanēntsa</i> ]	<i>ilāēntja</i>	<i>fəkāshēntja</i>

222. The accent is in 1. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the 1. singular has more than two syllables; but on the paenultima, if the 1. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the 1. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the 1. incl. plural has a sharp accent: *-tākō*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-ēn* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangēb* Nom. act. *tāngfan* to close *tāngfak*, *tāngfam*, *tāngfāna* etc. I close

Root:

Root:

<i>fayad</i>	<i>fayāttjak</i>	I pay	<i>fukaw</i>	<i>fūkawwak</i>	I call
<i>fadjang</i>	<i>fadjāngak</i>	I help	<i>uash</i>	<i>uāshak</i>	I wash
<i>ka/ɐb</i>	<i>ka/ēfak</i> [ <i>ka/ēpak</i> ]	I dig	<i>pɐ</i>	<i>pēak</i>	I burn
<i>lago</i>	<i>lagōak</i>	I buy	<i>fatek</i>	<i>fātkak</i>	I tattoo

224.

## Paradigms

Root:	<i>tangēb</i> close	Root:	<i>ayag</i> call	Root:	<i>tekuab</i> open
Nom. act.	<i>tangfan</i>	Nom. act.	<i>ayākan</i>	Nom. act.	<i>tekuāfan</i>
1.	<i>tángfak</i>		<i>ayākak</i>		<i>tekuāfak</i>
2.	<i>tángfam</i>		<i>ayākam</i>		<i>tekuāfam</i>
3.	<i>tangfāna</i>		<i>ayākāna</i>		<i>tekuāfāna</i>
D.	<i>tangfānta</i>		<i>ayākanta</i>		<i>tekuāfanta</i>
I. incl.	<i>tángfantāko</i>		<i>ayākantāko</i>		<i>tekuāfantāko</i>
I. excl.	<i>tángfanmī</i>		<i>ayākanmī</i>		<i>tekuāfanmī</i>
II.	<i>tángfanyē</i>		<i>ayākanyē</i>		<i>tekuāfanyē</i>
III.	<i>tangfāntja</i>		<i>ayākantja</i>		<i>tekuāfantja</i>

For the accents see [222].

THE *I*- CONJUGATION

225. The unchanged root receives the prefix *i*-, which is sometimes contracted with an initial *i* of the root. *I*- before an initial vowel (except *i*) is often pronounced *iy*- or *y*.

*īgtok* and *īgtok* I hold. *iyāik* or *yāik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226.

## Paradigms

Root:	<i>djua</i> give	Root:	<i>tolī</i> give back	Root:	<i>labo</i> begin
Nom. act.	<i>idjūa</i>	Nom. act.	<i>itōlī</i>	Nom. act.	<i>ilābo</i>
1.	<i>idjūak</i>		<i>itōlik</i>		<i>ilābok</i>
2.	<i>idjūam</i>		<i>itōlim</i>		<i>ilābom</i>
3.	<i>idjūāna</i>		<i>itōlina</i>		<i>ilābona</i>
D.	<i>idjūata</i>		<i>itōlita</i>		<i>ilābota</i>
I. incl.	<i>idjūatāko</i>		<i>itōlitāko</i>		<i>ilābotāko</i>
I. excl.	<i>idjūamī</i>		<i>itōlimī</i>		<i>ilābomī</i>
II.	<i>idjūayē</i>		<i>itōliyē</i>		<i>ilāboyē</i>
III.	<i>idjūatja</i>		<i>itōlitja</i>		<i>ilābotja</i>

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> ( <i>ao</i> : diphthong) give
Nom. act.	<i>ǵdju</i>	Nom. act.	<i>itǵnid</i>	Nom. act.	<i>itsǵotsao</i>
1.	<i>ǵdjuk</i>		<i>itonǵtko</i>		<i>itsaotsǵoko</i>
2.	<i>ǵdjum</i>		<i>itonǵtmo</i>		<i>itsaotsǵomo</i>
3.	<i>ǵdjǵna</i>		<i>itonǵtma</i>		<i>itsaotsǵona</i>
D.	<i>idjǵta</i>		<i>itonǵdta</i>		<i>itsaotsǵota</i>
I. incl.	<i>ǵdjutǵko</i>		<i>itǵnidtǵko</i>		<i>itsǵotsaotǵko</i>
I. excl.	<i>ǵdjumǵ</i>		<i>itǵnitmǵ</i>		<i>itsǵotsaomǵ</i>
II.	<i>ǵdjuyǵ</i>		<i>itǵnityǵ</i>		<i>itsǵotsaoyǵ</i>
III.	<i>ǵdjǵtja</i>		<i>itonǵdtja</i>		<i>itsaotsǵotja</i>

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-en* or to the *-an* conjugation, as for instance:

*iyǵpck* I count; *ǵnumck* I drink; *ǵtjǵsak* I find; *ǵkak* I do;  
*ǵgnak* I hold.

228. Observation.—Verbs ending in the I. singular in *-ak* belong to one of the three different conjugations:

- a) to the personal verbs: *tumuktjǵak* I sit; 2. sing. *tumuktjǵka*; I. incl. *tumuktjǵtǵko*
- b) to the *-an* verbs: *ǵtjǵsak* I find; I. incl. *itjǵsantǵko* (with *n*!)
- c) to the *i*-verbs: *ǵbfǵkak* I ask; I. incl. *ǵbfǵkatǵko* (without *n*!)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*-verbs, the *i*-verbs in common use are given here:

<i>ǵbfǵkak</i>	I ask	<i>ǵstjak</i>	I eat meat [ <i>ǵstjak</i> ]	<i>isapatǵak</i>	I swear
<i>idjǵak</i>	I give	<i>ǵsǵak</i>	I take home		an oath (Ilo-
<i>ǵpaǵwvak</i>	I forbid	<i>ǵsǵkǵnak</i>	I prepare		cano?)
<i>ǵpǵǵlak</i>	I show	<i>ikǵsuak</i>	I stir with a spoon	<i>iyǵyak</i>	I let

229. The Nomina actionis of *i*-verbs which end in a vowel, receive the ligature ("genitive indicator") *n*, if a singular subject follows them [42, 208 f.].

*ketjéng idjǎan ǎna nan tinǎpay ken anǎkna* and then the mother gives some bread to her child; (*idjǎa* + lig. -n)

*ngǎg nan isǎan Fanged?* "what (is) the bringing home of Fanged?" what does Fanged bring home? (*isǎa* + lig. n)

*ilǎbon nan fafǎyi ay ǎntsǎno* "the woman's beginning to work," the woman begins to work (*ilǎbo* + lig. n)

*ngǎg nan iyǎin nan alǎwidna?* what (is) the bringing of his friend? what does his friend bring? (*iyǎi* [*yǎi*] + lig. n)

(This lig. -n should not be mistaken for a final consonant of the Nom. act.)

## THE ACTIVE

## PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-én* and *-an* class beginning with a vowel or diphthong; but *-in-* is infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<i>alǎck</i>	<i>inǎlak</i>	I took	<i>fadjǎngak</i>	<i>finadjǎngak</i>	I helped
<i>inftek</i>	<i>infnitko</i>	I boiled	<i>tsublǎck</i>	<i>tsinǎblak</i>	I smoked
<i>otóck</i>	<i>inótok</i>	I cooked	[ <i>tju-</i> ; <i>tj</i> is taken as one consonant!]		
<i>ayǎkak</i>	<i>inayǎkak</i>	I called	<i>sibóck</i>	<i>sinǎbok</i>	I cut
<i>ǎkak</i>	<i>inǎkak</i>	I did	<i>ǎgnak</i>	<i>inǎgnak</i>	I held
<i>ikǎtjak</i>	<i>inikǎtjak</i>	I rubbed	<i>ǎnjak</i>	<i>inǎnjak</i>	I covered

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

<i>idjǎak</i>	<i>indjǎak</i>	I gave
<i>itsaotsǎoko</i>	<i>intsaotsǎoko</i>	I gave
<i>ǎbfǎkak</i>	<i>ǎnfǎkak</i>	I asked
<i>itólik</i>	<i>ǎntolik</i>	I returned

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

*ǎgtok* *inǎgtok* I held

*ftnok inftnok* I used as tool  
*fstjak infstjak* I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

*papūsʔek* I make poor, *inpapūsik*  
*pāātóngek, inpaātongko* I made warm  
*paögíádek, inpaögíádko* I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

*patckuáʔek, inpatckuáʔbko* I ordered to open  
*paálʔek, inpaálʔik* I made go  
*pasʔkpek, inpasʔkpekko* I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-*, *mang-*, *min-*, *maka-*, *miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

The Verbs:	have in the Preterite:
<i>nīmnimek</i> I think	<i>ninimnīmko</i>
<i>éndjuadjuádek</i> I doubt	<i>néndjuadjuádek</i>
<i>éngkaslángek</i> I mix	<i>nénkaslángek</i>
<i>énkakaoswádek</i> I place in midst	<i>nénkakaoswádek</i>
<i>sesēmkek</i> I remember	<i>sesinnémekko</i>
<i>pítnek</i> I break	<i>pinténgko</i>
<i>páneek</i> I fill	<i>pínok</i>
<i>tjéng/ngek</i> I hear	<i>tjǐng/ngek</i>
<i>sʔkpek</i> I enter	<i>sinkʔpekko</i>
<i>kékkkek</i> I know	<i>kintʔekko</i>
<i>léytjek</i> I like	<i>lincyádko</i>
<i>yáǎngkek</i> I do with energy	<i>inyáǎngkek</i>
<i>tʔlkek</i> I pierce	<i>tinlékko</i>
<i>tʔpnek</i> I measure	<i>tinpéngko</i>
<i>kának</i> I say	<i>kinwánik</i>
<i>síngtek</i> I sting	<i>siningʔtko</i>

<i>fëkáshëk</i>	I throw	<i>finkáshko</i>
<i>sáðëk</i>	I expect	<i>sinétko</i>
<i>ímsek</i>	I wash	<i>inmísko</i>
<i>tsumóëk</i>	I work	<i>tsínno</i>

Other more or less anomalous preterite forms are given in the Vocabulary.

### The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]  
 Verbs of the *-én* conjugation drop the suffix *-én*.  
 Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-én* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

### Paradigms

	<i>-An</i>	<i>I-</i>	<i>I-</i>
Root:	<i>fayad</i> pay	<i>-faka</i> ask	<i>-fueg</i> take along
Nom. act.	<i>fayáttjan</i>	<i>ibfaka</i>	<i>ifúég</i>
Present	<i>fayáttjak</i>	<i>ibfákak</i>	<i>ifúégko</i>
Preterite 1.	<i>finayáttjak</i> I paid	<i>ínfákak</i> I asked	<i>infúégko</i> I took along
2.	<i>finayáttjam</i>	<i>ínfákam</i>	<i>infúégmo</i>
3.	<i>finayáttjána</i>	<i>ínfákána</i>	<i>infúégna</i>
D.	<i>finayáttjanta</i>	<i>ínfákáta</i>	<i>infúégta</i>
I. incl.	<i>finayáttjantáko</i>	<i>ínfakatáko</i>	<i>infúégtáko</i>
I. excl.	<i>finayáttjanmí</i>	<i>ínfákámí</i>	<i>infúégmí</i>
II.	<i>finayáttjanyé</i>	<i>ínfákáyé</i>	<i>infúégyé</i>
III.	<i>finayáttjantja</i>	<i>ínfákáttja</i>	<i>infúégtja</i>



## -En

Root:	<i>ala</i> take	<i>kiwæ</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>aldèn</i>	<i>kiwæèn</i>	<i>kaláfèn</i>	<i>kánèn</i>
Present	<i>aldèk</i>	<i>kiwæèk</i>	<i>kaláfèk</i>	<i>kánèk</i>
Preterite I.	<i>inålak</i>	<i>kiníwærk</i>	<i>kinalábko</i>	<i>kinángko</i>
	I took	I moved	I climbed	I ate
2.	<i>inålám</i>	<i>kiníwærm</i>	<i>kinalábmó</i>	<i>kinánmó</i>
3.	<i>inalána</i>	<i>kiníwærna</i>	<i>kinalábná</i>	<i>kinána</i>
D.	<i>inålata</i>	<i>kiníwærtá</i>	<i>kinalábtá</i>	<i>kinántá</i>
I. incl.	<i>inålátáko</i>	<i>kiníwærtáko</i>	<i>kinalábtáko</i>	<i>kínantáko</i>
I. excl.	<i>inålámí</i>	<i>kiníwærmí</i>	<i>kinálabmí</i>	<i>kinánmí</i>
II.	<i>inåláyě</i>	<i>kiníwæryě</i>	<i>kinálabyě</i>	<i>kinányě</i>
III.	<i>inålátja</i>	<i>kiníwærtja</i>	<i>kinalábtja</i>	<i>kinántja</i>

So: *otóck* I cook; *inótók*

*fayáck* I pound; *fináyuk*

*anéck* I reap; *inánik*

*iníteck* I boil; *inínitko*

*anápck* I seek; *inánapko*

*áptck* I meet; *ináfetko*

*áksáck* I drop; *inütsákkó*

*iápck* [*yápck*] I count; *inyápko*

*falótjck* I bind; *finalótko*

*tjátáck* I divide; *tjinatákkó*

*iláck* I see; *inílak*

*sibóck* I cut; *siníbok*

*kapiéck* I pray; *kinápiak*

*fæášheck* I finish; *finæášhko*

*falínck* I turn over; *finalíngko*

*ukáyck* I let alone; *inukáyko*

*kápck* I make; *kinápko*

*ipíteck* I press; *inípítko*

*atónck* I remove; *inátongko*

*lonlónck* I roll; *linonlóngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ck*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

*ángnck* I make; *inángnck*

*tjéng/ngck* I hear; *tjíng/ngck*

*éndjuadjuáck* I doubt; *néndjuadjuáck* [235]

*éngkaslángck* I mix; *néngkaslángck* [235]

*énkakaowáck* I put in midst; *nénkakaowáck* [235]

*káowck* [*kaowök*] I caress; *kináowck* [*kinaowök*]

*yaángeck* I do with energy; *inyaángeck*

*ipádnck* [*ipádnögk*] I insult; *ínpadnck* [*ínpadnögk*], (probably an *i*-verb?)

*itjúck* I tell, warn; *intjúck*, (probably an *i*-verb: *itjúkök*)

239. The preterite of verbs with inserted *ə* is:

*tekkə́əwək* I borrow; *tənkə́əko*  
*pitsiə́wək* I cross; *pinitsiə́ko*  
*tjongə́əwək* I lose; *tjinongə́əko*  
*paayə́ək* I insult; *inpaayə́ko*  
*lushkə́əwək* I pierce; *linushkə́əko*  
*apayə́əwək* I pursue; *inapayə́əko*  
*palakdiə́wək* I ward off (a stroke); *inpalakdiə́ko* [233]  
*akə́əwək* [*akə́ək*] I steal; *inakə́əko*

240. Intervocalic *l* in the present is dropped in the preterite of:

*patkə́lek* [*patkə́lek*] I stop; *inpátkək* [*inpátkək*]  
*fā́lək* I send out; *finā́ək*

Thus *y* before the ending of *tapayə́yək* [*tapayə́ək*] I carry in my hand is dropped in the preterite: *tinapā́yək*.

*totə́yək* I speak to; I address, has in the preterite: *tinə́tə́yək*.  
*fayə́ək* [*fā́yək*] I whip; *finā́yək*

(See [235] and the Vocabulary.)

#### THE ACTIVE

#### FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

*adkănək* I shall eat; *adfadjắngək* I shall help; *adilắbək* I shall begin;  
*adalắəna* he will take; *adpĕ́tnənyě́* you will break;  
*adkăpě́ntja* they will make.

#### THE CONJUNCTIVE

242. The particle *əd* [*et*], 'd [*t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

*kắnəm əd* you ought to, you should eat, you would eat.  
*sagfắtək əd* I should carry, I would carry.  
*ibfakatắko'd* we ought to ask, we should ask.

## THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta*, that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

*kamûëm! kamûënyæ!* hasten! *îgtom! îgtöyæ* hold fast!

*ta padöyéntäko nan fëisæl!* let us kill the enemies!

*iläck ed nan päyo* I ought to see the rice plantation, let me see...

## THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:  
*kinäëpko* I made: *kinäëb*; *inótok* I cooked: *inóto*; *inayäckak* I called: *inayäckan*; *lincyäcko* I wanted, liked: *linëyad*; *infükak* I asked: *infäka*; *intonlïtko* I planted: *intónid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *inlïkan*, "the having made" (to have made).

*finayädjan* "the having paid," *linagóan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

*inángnck* I made: *inángnèn*

*tjîng/ngck* I heard: *tjîng/ngö* [*tjîng/ngöy*]

*kinäowck* I caressed, embraced: *kinäowö*

*inyaángckck* I did with energy: *inyaángckö*

*inpădnck* I insulted: *inpădnö* [*inpădnöy*]

*inpădkck* I stopped: *inpădkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkäpën*, "to be about to make," *adlïbfäka* "to be about to ask." It is used rarely; regularly the present takes its place.

## THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *n̄m̄nim̄ek*, I think; Nom. ag.: *min̄n̄m̄nim̄*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

*nan fufáyí ay mangitónid* the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* [*'s*, *'sh*, *si*]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

*nan mangáéb is nannáy ay táfay* the maker of this spear; he who makes this spear.

*nan mangáyag ken Agpááwan* the caller of Agpauwan; the one calling Agpauwan.

*nan nángan si sa* the one having eaten this

*nan mamál̄ed kén tódí* the one who fetters him

*nan nangíla ken síka* the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

*pāātóngek* I make warm; *nan mangipāātong*

*pāál̄ek* I cause to come; *nan mangipāáli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.  
*ʔsublik* I change; *nan mangisǎbli* or *nan mingisǎbli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

*itsaʔtsǎʔko* I give; *nan mangitsǎʔtsaʔ* the giver, giving

*ʔgtok* I hold; *nan mangʔgto* the holder

*fukǎʔʔvak* I call; *nan mamǎʔkaʔ* the caller

*fadsǎngak* I help; *nan mamǎʔdsang* the helper

But *an-* is retained in: *ʔkak*, I do; *mangʔkan*, *ǎktak*, I give;  
*mangǎktan*; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

*sak/én nan mangǎʔb is nan kalǎsay* I am the maker of the shield.

*sʔka nan mangyǎi's nan kǎʔʔ* you are the bringer of the wood.

*sʔya nan nǎngan is nan mǎʔkan* he is the one who ate the food (rice).

*tjǎʔʔko nan mamǎʔdsang ken tjǎʔʔja* we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

*tsublǎʔk* I smoke; N. ag. *manǎbla*; Pers. verb: *manublǎʔk*, *manublǎka*, *manǎbla* etc.

*kǎʔʔk* I eat; N. ag. *mǎngan*; Pers. verb: *mǎngǎnak*, *mangǎngka*, *mǎngan*, *mangantǎko* etc.

Thus *mamǎkaak* I go head-hunting, from *fakǎʔk*; *mamǎknakak* I go to work, from *foknǎʔk*. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

*anǎʔek* I seek *mangǎnab(p)* *ʔtaʔǎngko* I hide *mangitǎʔǎn*

<i>aláck</i>	I take	<i>mangála</i>	<i>ígtok</i>	I hold	<i>mangígtó</i>
<i>iyáik</i>	I bring	<i>mangiyái</i> [ <i>mangyai</i> ]	<i>ogpátek</i>	I pull away	<i>mangógpad(t)</i>
<i>inítck</i>	I boil	<i>mangínid(t)</i>	<i>otóck</i>	I boil	<i>mangóto</i>
<i>áföik</i>	I weave	<i>mangáföy</i>	<i>uáshak</i>	I wash	<i>mangúash</i>
<i>abfolátek</i>	I believe	<i>mangabfólæd</i>	<i>ukátjak</i>	I cut the neck	<i>mangákat(d)</i>
<i>angangóck</i>	I love	<i>mangangángo</i>	<i>ukáyck</i>	I let alone	<i>mangúkay</i>
<i>egwátek</i>	I lift	<i>mangégwæd(t)</i>	<i>ipáflak</i>	I show ("make see")	
<i>idjáak</i>	I give	<i>mangidjáa</i>			<i>mangipáfla</i>

Verbs with initial *b, f, p*, (but not causative *pa-*):

<i>biskéck</i>	I tear	<i>mamíski</i>	<i>padóyck</i>	I slay, kill	<i>mamáðöy</i>
<i>fangónck</i>	I awake	<i>mamángön</i>	<i>pikótek</i>	I curve	<i>mamíkot[d]</i>
<i>fakáshck</i>	I dash, break	<i>mamáakash</i>	<i>potlóngck</i>	I cut off	<i>mamótlong</i>
<i>fæáshck</i>	I finish	<i>mamæash</i>	<i>piléck</i>	I choose	<i>mamfli</i>
<i>fayátjak</i>	I pay	<i>mamáyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papuséck</i>	I make poor	<i>mangipapúsi</i>	<i>padjaláck</i>	I make bloody	
<i>pafitjángck</i>	I make burn				<i>mangipadjála</i>
		<i>mangipafítjang</i>	<i>patuktjáck</i>	I set	<i>mangipatúktju</i>
<i>palæáckck</i>	I make boil	<i>mangipalæag</i>			
		<i>pangoyáshck</i>			<i>mangipangóyush</i>

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

<i>dasióck</i>	I roast	<i>manasílo</i>	<i>tokónck</i>	I advise, teach	<i>manókon</i>
<i>digkóck</i>	I bend	<i>manígko</i>	<i>sagfátek</i>	I carry	<i>mandgfat[d]</i>
<i>teknáfak</i>	I open	<i>manékuab</i>	<i>sibóck</i>	I cut	<i>maníbo</i>
<i>sunéck</i>	I turn	<i>maníni</i>	<i>tjatáckck</i>	I divide	<i>manáta</i>
<i>sis/fak</i>	I sweep	<i>manísi/i</i>	<i>tjongáowck</i>	I lose	<i>manóngawæ</i>
<i>suláck</i>	I learn	<i>manálu</i>	<i>tsiádeck</i>	I open my eye	<i>maníad</i>
<i>songsóngck</i>	I smell	<i>manóngsong</i>	<i>tjénæmak</i>	I irrigate	<i>manénæm</i>
<i>subóckak</i>	I blow	<i>manábok</i>			[ <i>manænæm</i> ]

Verbs with initial *g, k*:

<i>gatlóck</i> [ <i>katlóck</i> ]	I divide into three parts	<i>mangátlo</i>
<i>kiláyak</i>	I peal	<i>mangílay</i>
<i>kánek</i>	I eat	<i>mánga</i>

Verbs with initial *l*:

<i>lafáckck</i>	I cut up (animals)	<i>langóck</i>	I dry	<i>minlángo</i>
	<i>minlápfak</i>	<i>lafóshak</i>	I undress	<i>minláfosh</i>
<i>labfáak</i>	I wash (cloth)	<i>minlábfak</i>	I hurt by bending	
<i>lagóak</i>	I buy	<i>minlágo</i>		<i>minláfod</i>

*lakatjʃek* I saw *lonlõnek* I roll *minlõnlon*  
*minlākātji* (Ilocano) *likúshek* I turn *minlʃkush*

Verbs with *n*, *ng*:

*nʃmũmek* I think *minũmũm* *ngotngõtak* I gnaw *minngõtngot*

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

*ǎktak* I give *mangáktan* [253]  
*ángnek* I make *mangángnèn*  
*ǎptek* I meet *mangǎfcd*  
*ǎǎlek* I send out *mamǎǎ*  
*ǎyǎkek* I whip *mamǎig*  
*ǎkǎshek* I throw *mǎmkas* [mǎmkash]  
*ǎlǎyek* I tire *mǎmley*  
*ǎgnak* I hold *mangǎgnan*  
*ǎkak* I do *mangǎkan*  
*kǎnak* I speak *mangtvǎni*  
*kǎpek* I make *mangǎéb[p]*  
*kǎdfak* I bite *mangǎdfan*  
*kǎkkek* I know *mǎngtek*  
*liǎshek* I surround *minlǎwǎish* [minlǎwǎish]  
*pǎtnak* I break *mǎmten* [mǎmǎten]  
*pǎǎk* [pǎǎk] I destroy by fire *mǎmmǎ*  
*pǎnek* I fill *mǎmmǎ*  
*sǎdek* I expect *mauǎd*  
*sesǎnek* I remember *mǎnmek* [mamǎnmek]  
*sibǎǎtek* I answer *mǎnfad[t]*  
*sǎkpek* I enter *mǎnkep* [mǎngkep]  
*sǎngtek* I sting *mauǎnged[t]*  
*sulǎok* [sulǎak] I teach *sumǎlǎ* (the partic. of the personal verb, not the N. ag., probably to distinguish from *mauǎlǎ*, of: *sulǎek* learn)  
*tǎngfak* I close *mauǎngeb*  
*tǎlkek* I pierce (ears) *mǎnlek*  
*tǎmmek* I press *mǎnmǎy*  
*tǎpugck* I measure *mǎnpeng*  
*tǎng/ngck* I hear *mǎn/ngǎ* [mǎn/ngǎy]  
*tǎpǎpek* I catch *mǎnpab[p]*  
*totǎyek* I address, speak to *mauǎtǎyǎ*

*tsūnōck* I work    *mán/næ*  
*yǎǎngēkek* I do with energy    *minyǎǎngēkō[ōy]*

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	<i>mangitsǎotsao</i> "giver"	<i>mangidjǎa</i> "giver"	<i>mangǎēb[p]</i> "maker"
1.	<i>mangitsaotsǎoak</i>	<i>mangidjǎaak</i>	<i>mangǎēpak</i>
2.	<i>mangitsaotsǎoam</i>	<i>mangidjǎaam</i>	<i>mangǎēpam</i>
3.	<i>mangitsaotsǎoǎna</i>	<i>mangidjǎǎna</i>	<i>mangǎēpǎna</i>
D.	<i>mangitsaotsǎoanta</i>	<i>mangidjǎanta</i>	<i>mangǎēpanta</i>
I. incl.	<i>mangitsaotsaoantǎko</i>	<i>mangidjǎantǎko</i>	<i>mangǎēpantǎko</i>
I. excl.	<i>mangitsaotsǎoǎnmǐ</i>	<i>mangidjǎǎnmǐ</i>	<i>mangǎēpǎnmǐ</i>
II.	<i>mangitsaotsǎoanyǎ</i>	<i>mangidjǎanyǎ</i>	<i>mangǎēpǎnyǎ</i>
III.	<i>mangitsaotsǎoantja</i>	<i>mangidjǎantja</i>	<i>mangǎēpǎntja</i>

A few examples anticipated from a later chapter will show the use of these forms:

*nan lalǎki ay nangitsaotsǎoantǎko is nan kanfayab* "the man to whom we have given the shield."

*intō nan nan/ngǎlam is nan ayǎyam?* "where did you hear the bird?"  
 (the *l* in *nan/ngǎlam* is euphonic; [16])

*sǐnu nan mangitsaotsǎoan nan fǎfǎyi is nan bilǎkna?* "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

*intō nan mangitǎfǎnǎna is nan tǎfay?* "where does he hide the spear?"

*intō nan admangǎēpan nan alǎwidmo is nan ǎfongna?* "where will your friend build his house?"

*kad nan mangǎēpanyǎ is nan fobǎngak?* "when do you make my pipe?"

*intō nan mangipǎyak si sa?* "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anǎpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangǎnapan*. See examples: [331, 333, 335].



## SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

*padđyentáko nan áyáwan is nan págpag is nan táfay* (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-én*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*en*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

*kápek* I make; Root *kaéb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *íkābak* "I provide a man by making" [*íkapak*]

*íkabak sítōdī is táfay* I make a spear for him

(In common discourse: *kápek nan táfay kén tōdī*.)

*tōtōak nan lalalāki is mākan* I cook food for the men; or also: *tōtōak is mākan nan lalalāki*; (In c. d.: *otōek nan mākan is nan lalalāki*)

*īpādōyak nan táke is fátug* I kill pigs for the people

*iyāiak is sīngsing nan alfawidko* I bring a ring to my friend

*totoantāko nan ongānga's mākan* we cook food for the children

*isibōak si ina is kāyo* I cut down a tree for the mother (In c. d.: *sibōek nan kāyo ken ina*)

*īdigkōak sīka is nan lōlo* I bend the stick for you

*ītpāpak tjāftja is nan ayáyam* I catch the birds for them (*tjipāpek*: I catch)

*ilāānmi nan fobfafāyi is nan kátjōe* we catch the fish for the women (In c. d.: *alāānmi nan kátjōe is nan fobfafāyi*)

*ilabfāantja nan fobfafālo nan wānis* they wash the breech-cloth for the boys

*īpītāngāna sak/ōn is nan kāyo* he splits the wood for me

*īpītangana*: he split... *adipitāngāna*: he will split...

*nan amāma īkāpāna sīka is nan kāñfyab* the old man makes for you a shield

*nan mamamāgkid iklāyantja tjaftja'sh tōki* the girls peal "toki" for them

*inlagōam si Antēro is kīpan* you bought a knife for Antero

*adisagfātānmi sīka is nan kángnēmno* we shall carry your baggage ("things") for you

*itekuāfam nan āpo is nan pánguan!* open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

"object" of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngck* I cut off; Root *potlong*; *ipotlóngko* "I use as tool" or: my tool is....

*ipotlóngko nan pñang is nan ôlo* I cut off the head with the ax  
*isñbom nan pñang is nan kãyo* you cut down the tree with the ax  
*ikökôtmî nan kñpan is nan istjã* we cut the meat with the knife  
*iôtoyɛ nan ãpuy is nan mãkan* you cook the rice with the fire  
*idĩgkok nan lñmak is nan lôlo* I bend the stick with my hand  
*itpãpna nan lñgèn is nan ayãyam* he catches the birds with the snare  
*iãlãtãko nan ôkad is nan kãtjɛ* we catch the fish with the net  
*ilãfãtja nan sãfãn is nan fãdson* they wash the coat with soap  
*infãlñna nan lôlo'sh nan ãsɛ* he struck the dog with the stick  
*ipitãngyɛ nan tãsay is nan kãyo!* split the wood with the ax!  
*adikaẽpko nan kãyo is nan ãfong* I shall make the house of wood (material, not instrument!)

*iklãytja nan kñpan is nan tóki* they peal the "toki" with the knives,  
 (kilayak)

*ilãgomi nan falldog si nõang* we buy the cattle with (for) gold  
*isãgfatmi nan pőkümi nan ãgɛɛb* we carry the boxes on our shoulders  
*itangẽpko nan tölfeg is nan pãngnan* I close the door with the key  
*itjatakãko nan kñpan is nan dinãpay* we divide the bread with the knife  
 (tjatãkek)

*intekuãpko nan tãlog is nan ãgɛɛb* I opened the box with a chisel  
*tñmek nan lñmak is nan mónok* I press the chicken with my hand  
 (temmek)

*isñs/ik nan sñs/i's nan tjíla* I sweep the yard with the broom  
*tñnok nan kãykay is nan pãyɛ* I work, I till the rice field with the pole  
 "kaykay" (*itnok* from: *tsũnôck*, I work)

*tñnom nan lñmam is nan toñnan* you fill the jar with your hand (*tñnok*:  
 pãñnek)

*intangẽpmi nan lĩg/o'sh nan tayãñ* we covered the basket with the cover

Thus also: *ikãlik nan fãlõgnid ken sñya* I speak of the war to him  
*ingkãlitãko nan ãnanaktãko* we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the "pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

*nan pǎgpag nan manibǎak is nan kǎyo* "the forest is my cutting-place"  
for wood (for: *sibǎek nan kǎyo is nan pǎgpag* I cut the wood  
in the forest)

*nan tjǐla nan mangotǎanmi is nan mǎkan* the yard is our cooking-place  
for rice (for: *otǎenmi nan mǎkan is nan tjǐla*)

*ǎfong nan manigkǎanmi is nan lǎlo* in the house we bend the stick (for:  
*digkǎenmi nan lǎlo is nan ǎfong*)

*fli nan mamǎlotjak is nan fǎsǎl* in the town I bind the enemy (for:  
*falǎtjek nan fǎsǎl is nan fli*)

*wǎnga nan mangalǎantǎko is nan lǐlǐng* in the river we caught the fish  
(for: *inalatǎko nan lǐlǐng is nan wǎnga*)

*nan wǎnga nan mǎnlabǎdan nan mamamǎgkid is nan wǎnis* in the river  
the girls are washing the breech cloth (for: *nan mamamǎgkid*  
*labǎantja nan wǎnis is nan wǎnga*)

*nan ǎfong nan mamitǎngana is nan kǎyo* he splits the wood in the house  
(for: *pitǎngǎna nan kǎyo is nan ǎfong*)

*ǐstji nan manglayǎnmi is nan tǎki* yonder we peal the "toki" (for:  
*kilǎyanmi nan toki ǐstji; manglayanmi, syncop.* from:  
*mangilǎyanmi;*)

*fli nan mangaptantǎko ken Mǎlǐng* in the town we meet Moleng, the  
town is our meeting-place for Moleng (for: *aptentǎko si Mǎlǐng*  
*is nan fli*)

*ǎfong nan mangaǎpǎnyǎ is nan jobǎnga* in the house you make the pipes  
*tjǐla nan inkaǎpantǎko is nan tǎjay* in the yard we make spears (for:  
*inkaǎptǎko is nan tǎjay is nan tjǐla; inkǎǎbak:* the personal vb.  
instead of the possessive: *kǎpek*)

*ǎgrǎb nan mangitǎfǎnanmi is nan bilǎkmi* in the box we hide our money  
*ǐsna nan nasuyǎpantǎko* here was our sleeping-place (for: *nasuyǎptǎko*  
*ǐsna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

## THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing:

*ma-*, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǐ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *kcn*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mĩ-*.

Likewise *nĩ-* and *admĩ-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *măĩpă-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipădsantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

*alăck* I take *măăla*  
*pilăck* I choose *mapăli*  
*padăyck* I kill *mapădöy* (but  
*măddöy*: dead)  
*agtôck* I carry *măăgto*  
*otôck* I cook *măôto*  
*tokônck* I advise *mătôkən*  
*inlăck* I boil *măfnit[d]* [*măyfnit*]  
*fərašck* I finish *măfraš*  
*fakăshck* I break *măfăkash*  
*fekăshck* I throw *măbkash*  
*[măpkash]*

*kănek* I eat *măkan* ("food")  
*fălôttjek* I bind *măfălêd*  
*lăyttjek* I want *malăyad*  
*tjongăorwek* I lose *matjongao*  
*ăptck* I meet *măăfed*  
*kăpck* I make *măkăeb*  
*sibfătek* I answer *măsfad*  
*pătneck* I break *măpten*  
*kėkkck* I know *măktck*  
*tjipăpck* I catch *mătpab*  
*ítafóngko* I hide *măttăfon*  
*[mītăfon]*

*ăgtok* I hold, keep *mătgto*  
*[mătgto]*  
*fsabfutko* I suspend *măisăbfud*  
*ilăbok* I begin *măilăbo*

*sădck* I expect *măsəd*  
*słkpkck* I enter *măskəp*  
*tělkck* I pierce *mătlck*  
*pănnck* I fill *măpno*  
*tsunôck* I work *mătno*  
*kăorwek* I embrace, caress  
*măkăorwö* [öy]  
*tjəng/ngck* I hear *măngö* [öy]  
*patkělek* I stop *mătpătkö* [öy]  
*scsěmkck* I remember *măsmck*  
*těmmck* I press *mătmö* [*mătmöy*]  
*tfök* I make wet *mătföy* (*năböy*:  
 wet)

*kědfak* I bite *măkědfan*  
*păak* I burn *măpăan*  
*ayăkak* I call *măayăkan*  
*ukăttjak* I cut the neck *mănkăttjan*  
*fkak* I do *mătkan*  
*łgnak* I hold *măłgnan*  
*łtjăsak* I find *măłtjasan*  
*ăktak* I give *măăktan*  
*făyăttjak* I pay *măfayăttjan*  
*kflayak* I peal *măklăyan*  
*(i dropped)*

*łsublik* I change *măłsubli*  
*[młsubli]*  
*iyăik* I bring *măiyăi* [*măiyăli*]  
*ipaflak* I show *măipafla*

*ishúnok* I burn *māishúno*  
*ídjuk* I show *mídjú*  
*ángnek* I do *māngnén*

*idjáak* I give *māidjáa* [*mídjáa*]  
*isáak* I take home *māisáa*  
*íbfákak* I ask *maíbfáka*

Other passive forms are given in the Vocabulary.

274.

## Paradigms

## PRESENT PASSIVE

	<i>falótjék</i> I bind	<i>ayákak</i> I call	<i>ísúblik</i> I change
	<i>mafálerd</i>	<i>maayákan</i>	<i>maísubli</i>
	being bound	being called	being changed
I.	<i>mafálerdak</i>	<i>maayákanak</i>	<i>maisébliak</i>
	I am bound	I am called	I am changed
2.	<i>mafáleídka</i>	<i>maayákangka</i>	<i>maisublíka</i>
3.	<i>mafálerd (síya)</i>	<i>maayákan</i>	<i>maisébli (síya)</i>
D.	<i>mafálerdta</i>	<i>maayákanta</i>	<i>maisublíta</i>
I. incl.	<i>mafálerdtáko</i>	<i>maayákantáko</i>	<i>maisublítáko</i>
I. excl.	<i>mafáleídkámí</i>	<i>maayákángkámí</i>	<i>maisublíkámí</i>
II.	<i>mafáleídkáyě</i>	<i>maayákángkáyě</i>	<i>maisublíkáyě</i>
III.	<i>mafálerdtja</i>	<i>maayákantja</i>	<i>maisublítja</i>

## PRETERITE PASSIVE

*nafálerdak* I was bound    *naayákanak* I was called    *naisébliak*  
 I was changed (with Personal Suffixes).

## FUTURE PASSIVE

*admafálerdak* I shall be bound    *admaayákanak* I shall be called  
*admasébliak* I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:" *mafálerd*;  
*nafálerd*; *admafálerd*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him"....(But the misnamed "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The *Nomen actionis* of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadðyan* the condition of being killed.

*nan mapadðyak* my being killed; *nan mapadðyam* thy being killed;  
*nan mapadðyana* his being killed; *nan mapadðyanmi* our being killed;  
*nan mapadðyanyẽ* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the *Active* is much preferred in common conversation.

#### 275. Examples.

*nan fãlfeg ya makãeb is nan alẽwidko* the spear is made by my friend  
*nan ãfong ya nakãeb kẽn tõdĩ* the house has been built by him  
*nãtpab nan ayãyam is nan lalãki* the bird has been caught by the man  
*nafukãrwanak ken ãma* I was called by the father  
*nan isa'y lalãki ya napãðy is nan fẽsẽl* one man was slain by the enemy  
*sika maayãkãngka'sh nan fafãyi* you are called by the woman  
*nan ongóngã ya naikðykõy ken inãna* the child was rocked to sleep by its mother  
*nan nõang ya nayõgyog ken sak/ẽn* the buffalo has been stabbed by me  
*admafolognĩdkãmĩ's nan fẽsẽl* we shall be attacked by the enemy  
*nafka/ɾp nan ãwãk* the body has been buried  
*nan pãngɾan ya natãngfan is nan fũdi* the door has been locked with a lock  
*naãlatja nan sulãdmo* your letters have been received  
*sĩnẽ nan napadðy is nan fẽsẽl?* who is the one killed by the enemy?  
 who was killed  
*nafãkash nan fãnga* the pot is broken; *nan fãnga ay nafãkash* the broken pot  
*nan fãnga ya nafãkash* the pot is broken  
*nan fũtug ya napadðytja is nan lalalãki* the pigs have been killed by the men  
*mafadsãngan nan ongóngã kẽn tjãkãmĩ* the boy is being helped by us  
*mafgo nan ãsẽl is nan fafãyi* the dog is kept by the woman  
*nan bilãktja ya naitãfon is nan tãkẽ* their money was hidden by the people  
*is ãfong ya natãngfan nan pãngɾan* in the house the doors were closed  
*nan pãdsog ya maitõnid* the rice is planted



276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

*nan lalǎki ay mafǎlǎd* can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannǎy ay ǎfong ya mǎilǎgo* this house is to be sold.

*nan kafǎyo ya mafǎig ay mafǎig* the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *mafnum*: drinkable; *mǎkan*: eatable; hence: "food, boiled rice."

## EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

*sǎk/én umǎliak* I come; *sǎka umǎyka* you go; *tinmǎlitja tjǎltja* they returned; *tjǎkǎmǎ kǎmǎǎngkǎmǎ* we go away; *tjǎtǎko umǎlǎvidtǎko* we shall become friends; *tjǎkǎyǎ admafǎlǎdkǎyǎ* you will be bound (imprisoned).

*sāk/én fekdshek nan fálfeg* I throw the spear; *tjakámí intólimi nan taydan* we returned the basket; *síka idpim nan bílak* you count the money; *sítodí atónèna nan káyo* he (that one) removes the wood; *tjátáko otóéntáko nan ístja* we cook the meat; *tjákäyě sagfátényě nan fágshong* you carry the bundle; *tjaftja paddyéntja nan áse* they slaughter the dog; *sítodi iyáina nan fúnga* he brings the pot.

279. The Substantive Subject either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

*nan laláki inmáli'sna* the man has come here; *nan mamamádkid inmáytja* (or: *ya inmáytja*) the girls have gone; *si Antéro fasáèna nan sálad* Antero reads the letter; *nan fěsəl piněantja ángsan ay áfong* the enemies burnt many houses; *si Tjumígyai palítjěna nan pfnang* Tjumigyai sharpens the axe; *si Anaewásal ínpawítna ken sak/én nan káwfs ay kálásay* Anauwasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive:"

*ketjěng tjiápén Běgti nan sáfag* then Bugti catches the wild chicken (or: *si Běgti tjiápéna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjěng anápen nan fobfállo nan tjokáèna* then the young man seeks his pocket (bag) -- : *Ketjěng anápéna ay fobfállo nan tjokáèna*, lit.: then the seeking-object of him (-*na*), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -*na*. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

*sāk/én nan mangáéb is nan áfong* I am the maker of the house; it is I who made the house

*síka nan inmáli* you are the "comer;" it is you who came  
*nan ongóna nan nasáyep isná* the child is the one who slept here  
*tjakamf nan nángan is nan móting* We, we have eaten the pounded rice  
*tjakáyě nan mafála* you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

*tjakáyě nan namáa [namála] ken tjaftja* you, you sent them out!  
*sftóná nan nangyái is nan pákúy* this is the one who brought the rice  
*sak/én nan mánu'sna* I, I am working here  
*sftóná y fáfáyí nan nángtek kén tódí* this woman, she knew him  
*nan fěsěl nan naméan is nan amín ay álang* it was the enemy who burnt down all the granaries

*si Angay nan nangáéb is nan tjokáeko* Angay, she made my pocket  
*si Táynan nan nangwáni si sa* Taynan, he has said so ("he was the teller of it")

*síka nan mán/ngö ken sak/én* you, you hear me  
*nan mamamágkid nan mangflay is nan tóki* the girls, they are peeling the "toki"

*nan alfwidna nan námfad ken síya* his friend it was who answered him  
*nan amáma nan ninláfak is nan fútug* it was the old man who cut up the pig

*nan lalaláki nan minlónlon is nan báto* the men, they roll the stones  
*nan ápo nan admamáyad is nan lalaláki* the master, he will pay the men  
*si áma nan namfli* Father, he has chosen  
*sak/én nan mamángon ken ináta* I, I awake our mother.

(As in questions beginning with *who?* or *what?* as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

*sfnæ nan mangwáni si sa* who is "the sayer" of this? who says so?  
*ngág nan ínmad?* what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A verb may also be emphasized, i. e. the action may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

*kápek nan áfong*, means: I build the house; the house is of similar importance as my building it;

*inkáébak is áfong*, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "Accusative Object," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

*áfong nan kápek* a house I make (lit. house is my making)

*ásæ ya nan padðyéntáko* the dog we kill

*slka nan léytjek* "you are my liking," it is you whom I like

*laláki nan ináyákan nan ongóna* it was a man that the child called

*ógsa ya nan inílami 's nan págpag* a deer we saw in the forest

*jútug nan adpadðyéntja* the pig they will slaughter

(*nan*) *áfong nan kápen nan laláki* a house it is the man builds

(*nan*) *ongóna nan fadsángan nan laláki* it is a child that the man helps

*kalásay nan ígtok* a shield I keep

*kalásay ya nan ígton nan fěsæl* a shield the enemy keeps (*ígton, -n*: genit. indicator)

*anandktja nan itáfon nan fobfáfáyí mo umálitja nan fěsæl* their children the women hide, if the enemies come

*fobfállo nan findlérdyě is nan íli* a young man it was you fettered in the town

*bílak nan itólina* the money he returns

*bílak nan itólin nan laláki* it is money that the man returns (*itólin, -n*: ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346]

*sfne nan iláényě?* whom do you see?

*ngăg nan angnénťja?* what are they doing?  
*ngăg ay túfay nan léytjén nan alíwídmó?* which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.  
*sťtona ay laláki nan íkábak is nan sóklong* for this man I make the hat  
*sťtodi ay fobfállo nan íkápányě is nan sókod [íkabáńyě]* for that boy you make the spear  
*tákke nan íotóántákke is nan mákan* for the people it is that we cook the food  
*si fna nan isiběam is nan káyo* for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

*ďpomí nan mamalěťjanmí [mamalěđsanmí] is nan mangákkőu* for our master we bind the thief; or: *ďpomí nan ífaláđsanmí is nan mangákkőu*. The construction with the Nom. ag. is preferred. (It is used exclusively in questions beginning with: to whom? for whom? [347, 348])  
*sfně nan nangitsaotsđoam is nan sálad?* to whom did you give the letter?)

286. Emphasis of the Instrument with which an action is accomplished.

*mantľlyo nan ítikťíkna is nan patatjím* with the hammer he strikes the iron  
*katjńna nan ífalěđtáko is nan laláki* with the chain we bind the man  
*lőlo nan ífalgko ken sťya* with a stick I strike him  
*fálľeg nan ípadđyko is nan fěsěł* with the spear I kill the enemy  
*pńnang nan ífakágmí is nan őlő* with the axes we cut off the heads  
*fáťi nan ítangěbko is nan pángnan* with the lock I fastened the door  
*mantľlyo nan ínkáěb nan fufúmshak is nan túfay* with a hammer the smith made the spear

*nannáy nan itekwápmo is nan ágræb!* with this open the box!  
*nannáy nan ingkibóŋgna is nan lólo* with this he broke the stick  
*nannáy nan ifatŋmo is nan ásræ* with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngág nan ikökŋtmo is nan ístja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

*nan áma nan mangis/ögána is nan káyo* the garden is his "planting-place" for the tree; in the garden he plants the tree  
*kă/ŏpŏ/ŏpan nan maníktikána is nan patatjím* the forge is the place where he hammers the iron

*lákam nan mingitáfonam is nan shúka* in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.

*sítjog nan ningipayántja is nan ōlo* into the "sitjog" (a basket used also as fish net) they placed the head

*págpag nan manibáak is nan káyæ* in the forest I cut the wood; or also: *is nan págpag nan manibáak is nan káyæ:* in the forest is my cutting-place for wood; or: *sibáek nan káyæ is nan págpag*

*áfong nan manigkénami is nan lólo* in the house we bend the stick

*íli nan namalótjantja is nan fásæ* in the town they imprisoned (bound) the enemy

*wána nan mênlabfáanyæ is nan wánis* you wash the breech cloth in the river

*tjfla nan mangaébantáko* [or: *inkapantáko*] *is nan túfay* we make the spears in the yard

With personal verbs:

*págpag nan éntsánoak, éntsánoam, éntsánoána, éntsánoánta* In the forest I work, you work, he works, we two work etc.

*nannáy ay áfong nan nadðyana* this house is the place where he died

*nannáy ay íli nan nadðyan nan amána* this town is the place where his father died

*págpag nan intedécantáko* the forest is our abode, (the "place where we stay")

*káyo nan intedécan nan ayáyam* the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

*intó nan mangitafónana is nan apóngua?* where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nákship nan inumtsánnanmi ad Fěntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsátsáma nan umípaáslam ken sak/én* very much you reproach me. [L. 51.]

Material: *nannáy ay káyra nan kápek is sókod* from this wood I make a spear shaft. Constr. [283]

*nántóna'y patatjén nan kapéntáko is táfay* of this iron we make spear blades. Constr. [283]

Quantity: *ángsan nan inálána ay kátjén* great many were the fish he caught. [P. 2.]

Price: *salápi nan nangilagoantáko is nan kayáng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padóyck nan áyáwan [ayáwan] is nan táfay is nan págpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/én nan mamadóy is nan áyáwan....*

Subject emph. and personal verb: *sak/én pumadóyak is nan áyáwan is....*

Object, emph. *áyáwan nan padóyck is nan táfay is nan págpag*  
*áyáwan nan padóyéntako* we kill....; *nan pinadóymi* we killed; *nan adpadóyénmi* we shall kill....

Instrument emph. *táfay nan ipadóyko is nan áyáwan*; preterite: *nan inpadóyko* fut.: *nan adipadóyko*

Place emph. *págpag nan papadóyan is nan áyáwan* (the redupl. *papad*—denotes "our customary hunting-ground")

Instr. emph. with passive: *táfay nan naipadóy is nan áyáwan is nan págpag* with the spear the buffalo was killed in the forest



Common construction:

*otōēnmi nan fīndáyē is nan báýēk is áfong* we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inōtōmi nan mákan is nan báýēk...*) (*mákan*: rice that is cooked)

Subject emph. *tjakāmī nan mangōto is nan fīndáyē is nan báýēk is...*

Person, for whom, emph. *tákē nan iotōanmī is nan fīndáyē is nan...*

Object emph. *fīndáyē nan otōēntáko is nan báýēk is áfong*

Place ("the pot") emph. *báýēk nan mangotōantáko is nan fīndáyē is áfong*

Place ("the house") emph. *áfong nan mangōtoantáko is nan mákan*

Common construction: -an verbs

*kā/āfanmī nan lūta* we dig the ground

Emphas. *lūta nan ka/āfanmī* the ground we dig

*āma nan ka/āfanmī* the garden we dig

*kāykay nan ikā/āpmī* with the pole we dig

*gadsāngyēn nan ēntsunōānmi* for the rich man we work (but:

*gādsāngyēn nan ikā/āpmī* means: we bury the rich man)

Passive: Common constr. *nan pánguan ya natángfan* the doors are closed

Emphas. *is áfong ya natángfan nan pánguan* in the house the doors are closed

*tōlfeg nan ma/itāngēb is nan pánguan* with the key the doors are closed

*tjátáko nan ma/itangfānan nan pánguan* (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igorot into: the father says: let the door be closed; *sī āma kanāna en: maitāngēp nan pánguan*)

Common construction: i- verbs

*itōlitja nan bīlak* they return the money

Emphas. *tjátja nan mangitōli is nan bilak* they are the persons who return....

*bilak nan itōlitja* the money it is that they return

*áfong nan mangitōlantja is nan bilak* in the house they return the money

*fālfdog nan mangisublāntja is nan bilak* for gold they change the "silver"

(For the women they change the money; the silver into gold: *fālfdog nan mangisublāntja is nan bilak ay kóan nan fobafāyi*; lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisābli [mīsubli] ken tjakāmī* the money is changed by us



Emphasis:

*tjatáko nan maisublían nan bflak* by us the money is changed ("we (are)  
the place for—the being changed—of the money)  
*áfong nan maisublían nan bilak* in the house the money is changed  
*falfdog nan maisublían nan bilak* for gold the silver is changed  
*nan bflak ya maisúbli ay kóan nan fobfafáyi* the silver is changed for the  
women

Common constr. *nan laláki iláḡōna nan áseu* the man sells the dog

Emphas. *lalaki nan mangilágo is nan áseu* it is the man who sells the dog  
*áseu nan ilágon nan lalaki* it is the dog that the man sells (n:  
ligat.)

*áfong nan mangilagōan nan lalaki is nan aseu* in the house the  
man...

*bflak nan mangilagōana is nan afong* for silver he sells the  
house

*si amána nan ilagōana is nan páküy* for his father he sells the  
rice

Passive: Common constr. *nan aseu ya mailágo* the dog is sold

Emphas. *lalaki nan mailagōan nan aseu* by the man the dog is sold  
*afong nan nailagōan nan aseu* in the house the dog was sold  
*bflak nan nailagoan nan afong* for silver the house was sold  
*si áma nan mailagōan nan páküy* for the father the rice is sold

Common constr. *idjutáko nan káyēu* we show the tree

Emphas. *tjatáko nan mangfǫju is nan káyēu* we, we show the tree  
*káyēu nan idjutáko* the tree it is we show

*páḡpag nan mangidjuantáko is nan kayēu* in the forest we  
show the tree

*litjǫngko nan mangfǫjuk is nan kayēu* with my finger I show the  
tree

*lalaláki nan mangidjuantáko is nan kayēu* to the men we show  
the tree

Passive: Common constr. *nan káyēu ya maǫdju kǫn tjatáko* the tree is  
shown by us

Emphas. *tjatáko nan maidjúan nan káyēu* by us the tree is shown  
*páḡpag nan maidjúan nan káyēu* in the forest the tree is shown

Common constr. *itáfǫngko nan kǫpan* I hide the knife

Emphas. *sak/ǫn nan mangitáfon is nan kǫpan* it is I who hide the knife  
*kǫpan nan itafǫngko* it is the knife I hide

*ágrɛb nan mangitáfonak is nan kípan* in the box I hide the knife

*ágrɛb nan mangitafónantáko 's nan kípan* in the box we hide the knife

*nan alíweidko nan mangitáfonak is nan kípan* for my friend I hide the knife

Passive: Common constr. *nan kípan ya maitáfon* the knife is hidden

Emphas. *ágrɛb nan maitafónan nan kípan* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobfáfáyi* the rice is planted by the women

Emphas. *tjatáko nan maitonítsan nan pádsog* by us the rice is planted [s inserted: dental mouillé]

*páyo nan maitonítsan nan pádsog* in the rice field the rice is planted

*si ína nan maitonítsan nan pádsog* for mother the rice is planted

Common construction: *-én* verbs

*faléjtjénýě nan laláki* you bind the man

Emphas. *tjakáyě nan mamálexd si nan laláki* you, you bind the man

*laláki nan faléjtjénýě* the man it is that you bind

*áfong nan mamaléjtjanyer is nan laláki* in the house you bind the man

*katjína nan ifálexdyě is nan laláki* with a chain you bind the man

*polisfa nan mamalédsanyer is nan laláki* for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafálexd* the man was bound

Emph. *tjakáyě nan mafalédsan [mafalédan] nan lálaki* by you the man is bound

*áfong nan nafalédsan nan laláki* in the house the man was bound

*katjína nan maifálexd nan laláki* with a chain the man is bound

*polisfa nan nafalédsan nan laláki* for the constabler the man was bound

Personal verbs. Common construction:

*éntsúnókāmí is nan páyo* we work in the rice field

Emph. *nan páyo nan éntsunoánmi* in the rice field we are working

*nan páyo nan éntsúnōan nan laláki* in the r. the man works

*kafágpag nan tɛmayáɛan nan ayáyam* in the forest the birds fly

*káykay nan itnotáko* with a pole we work (*itno-* from *tsunók*, possess. vb.)

*páyak* [*páyog*, *báyak*] *nan itayáttja* with wings they fly  
*páyak nan itáyayt nan ayáyam* with wings the birds fly  
*gadsángyen nan éntsunoantáko* for the rich man we work  
*góyad nan itayáttantja, ta iyáttja nan tjóo* for the young birds  
 they fly away, that they bring them food  
*ísna nan intedéčánni* here we stay  
*ísna nan nintedéčána* here he stayed

## REDUPLICATION

290. Bontoc Igorot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangónck* I wake up, or gemination, as *mánganmánganak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better). — Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igorot reduplication does not express tense, as present or future. — The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

## 292. Examples.

*ibfākak*: *ibfākāfākak* I ask often; I ask many people; I inquire eagerly...

Preterite: *infākāfākak*; Nom. ag. *mangibfākāfāka*

*iyāik* [*yāik*]: *yāiyāik* I bring frequently; I keep bringing

*ayākak*: *āyāyākak* I call often, I call several persons...

*umāliak*: *umāliāliak* I come often; *inmaliāliak* I used to come  
(*umalāliak* I come nearer)

*inākaak*: *inākāākaak* I cry loud; I continue crying...

*umñumak*: *umimñumak* I drink again and again, I keep drinking

*mānganak*: *manganmānganak* I eat often; I am eating (at the same time, meanwhile)

*ūmūyak*: *ūmūmūyak* I go repeatedly; I walk on...

*kuyātjek*: *kuyukuyātjek* I pull strongly; "I pull and pull"...

*tēmōliak*: *tēmotēmōliak* I return several times, I continue returning...

*kībkīfak*: *kībkīkībkīfak* I rub hard, I keep rubbing...

*ilāck*: *ilailāck* [*ililāck*] I see repeatedly; I observe, keep looking...

*kānak*: *kānakanak* I talk much; (preter.: *kinwākinwānik*!)

*ipaoŋtko*: *ŋpaoŋpaoŋtko* I send repeatedly, I continue to send...

*īdjuk*: *īdjuŋīdjuk* I show often, carefully...

*tumuktjāak*: *tūmuktjātuktjāak* I sit often, I am sitting, I continue to sit

*kogōngcek*: *kōgokogōngcek* I strike vigorously, I give many blows...

*alāck*: *alāālāck* I take again and again, I take several things...

*inlilēvisak*: *inliwēlilēvisak* I keep on walking; I walk around...

*kamāck*: *kakamāck* I hasten more; *kakamāck ay mānālan* I go faster

*alunāycek*: *alalunāycek* I retard; *alalunāycek ay ēngkālī* I speak more slowly

*lēytjek*: *lēylēytjek* I like better, I prefer...

*masūyepak*: *masuyesūyepak* I continue to sleep, I sleep profoundly...

*ēngākliak*: *ēngkalikāliak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

*ēntsunoŋka ay ēntsūno* you must work; you work most strenuously...

*ībfakam ay ībfāka* you must ask

*mafukawāngkāyē ay mafukāwāwan* you must be called

*nan lalalāki mafukāwāwantja ay mafukāwāwan* the men must be called

*nan kāyo masībo ay masībo* the tree must be cut down

*kāpēm ay kāpēm nan āfong* you must make the house

*sagfátəm ay sagfátèn nan káyo* you must carry the wood  
*insuládkka 'y insálad aswákas* you must write to-morrow  
*nan laláki fayádsána ay fáyádsan nan fáǎ* the man must pay the servant  
*nan lalaláki fadjángantja'y fadjáŋgan nan fobfafáyí* the men must help  
 the women  
*nan fátug mápǎdǎy ay mápǎdǎy adwáni* the pig must be killed now  
*nan áseǎ admápadǎy ay admápadǎy aswákas* the dog must be killed  
 tomorrow  
*nan mangákk<sup>o</sup>u mafálerd ay mafálerd* the thief must be bound (imprisoned)  
*nan kafáyo mafáig ay mafáig* the horse must be whipped

(This construction is not used in the preterite).

## PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

*um-* prefix or infix of Personal verbs [170-174]

*in- én-* prefix of Personal verbs [168]

*in-* the preterite "augment" [180, 230]

*mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]

*i-* the prefix of a certain category of verbs [226-230]

*ma-* the passive prefix [265 ff cf. 175]

*ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295.

*PA-*

*Pa-* (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjǒck* I make tall, I lengthen; preter. *inpaántjok*;  
pass. *mapaántjo* or: *maĩpaántjo* being made tall  
*púsi* poor; *papusǐck* I make poor *inpapúsik*; *maĩpapusí*  
*gadsángyèn* rich; *pagadsángyenck* I enrich  
*asǐk* [*ǎsdik*] short; *paasǐck* I shorten  
*djála* blood; *padjalǎck* I make bloody, I cause to bleed  
*sǐli* splendor, ray; *pasǐck* I cause to shine, I cast light, reflect light  
*umǎliak* I come; *pǎǎlǐck* [*pǎlǐck*] I order to come, I make come  
*masǎyepak* I sleep; *pasuyǎpek* I put to sleep  
*intedǎcak* I stay; *patedǎck* I order to stay  
*tumuktjáak* I sit; *patuktjáck* I set  
*umǒgiǎdak* I am afraid; *paǒgiǎdck* I frighten; pret. *inpaǒgiǎtko*;  
*mapaǒgiad* frightened; *maǒgiad* afraid  
*ísa* one; *paisǎck* I leave alone; *mapaisa*, left alone; *maísa* alone  
*látǝng* cold; *palatǝngck* I make cold  
*tǒfo* leaf; personal causative vb. *umipatǒfoak* I cause to sprout forth,  
I make grow  
*tekuǎfck* I open; *patekuǎfck* I order to open [L. 43-]  
*sǐkpek* I enter; *pasǐkpek* I make enter  
*tjǝnǝm* water; *patjǝnǝmck* [*patjánuǝmck*] I cause to melt  
*ngǐtid* black, *kǐlad* red; *pangǐtǐdck*, *pakǐlǎdck* I make black, red  
*ǎtong* warm; *paǎtǝngck* I make warm; *napaǎtong* (*naipaǎtong*)  
having been warmed; *maǎtong* being warm  
*ilǎck* I see; *ĩpafluk* I make see i. e. I show  
*tumǎyao/ak* I fly; *patayǎoweǝna ad tjǎya* "she makes (him) fly to the  
sky" [S. 7.]  
*ǝngkáliak* I speak; *pakalǐck* I cause to speak; I endow with speech:  
(*Lumǎwǐg*) *san djǎa*, *pakaliǝna tjaftja is nan kalin si iSadsǎnga*:  
"Lumawig made the two speak the language of Sadanga-men."  
[L. 14]  
*inkyǎtak* I swim *pakyǎtǝntǎko nan ǎnanǎk* let us make the boys swim!  
*kǝmǎanak* I go out; *pakǎǎnck* I expel, preter. *inpakǎangko*

(*pa-* in: *padǝyɛk* [*patǝyɛk*; in Bontoc not: *pǎtǎyɛk*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadǝyko* I killed; *mapadǝy* means: killed, slain; *mǎdǝy*: dying, or: having just died; *nǎdǝy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

*papitǎngɛk nan lalǎki is nan kǎyo* I order the man to split the wood  
*nan fǎfǎyi paotǝɛna nan anǎkna is nan fǎnǎyɛ* the woman makes her daughter cook the rice.

296.

PIN-

*Pin-* or *kin-* [*bǝn-*, *bǝn-*, *pǝn-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *ɪnpǎnga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-ɛn*, if prefixed to *-ɛn* verbs.)

*pinkakǎngko* (root: *kan-*) I eat quickly; pret. *níngkǎkǎngko*

*pínsikǎpko* I enter quickly; pret. *nínsikǎpko*

*pangasǎyɛpak* or *ɪnpǎngasǎyɛpak* I sleep quickly, fall asleep quickly;  
*ninpangasǎyɛpak*

(in)*pangǝyɛk* [*pangǎyɛk*; *pangǝɪɪk*] I go quickly; *ninpangǝyɛk*.—  
*pangǎyɛka!* go quickly!

*pangatsublǎk* I smoke forthwith

*pangatedǝkǎ'shna* stay here immediately!

*pinkǎɛbmo nan ǎfong!* make the house "just now!"

*pinfǎyǎdsak* I pay immediately; pret. *ninfayǎdsak*

*kinpǎɛnok* I fill at once

*kinǎlak* or *pinǎlak* I take quickly

*kinkatǎnak* I step quickly, tread upon; pret. *ninkatǎnak*

*ɛnpǎngakǎlak* I speak fast

*kinipaoǎtko* or *pinipaoǎtko* I send quickly

*pangatuktǎkǎyɛ!* sit down quickly

*pinayǎkam nan fǎfǎyi!* call the woman quickly, right now!

*pinignǎna nan ǎsɛ* he holds the dog quickly

*pinístǎyɛ nan ístja!* eat the meat quickly



*pinapáyam!* make fire at once! (synon.: *kaməim ay mangápy!* hasten to make fire!)

*ninapuyána nan ápy* he built the fire quickly

*kinpafitjángəm nan káy!* light ("make burn") the wood at once!

*pangálika!* come quickly! *pangálikáyə man!* come ye then, at once!

*inpangasíkebak* I enter quickly

*inpangatáktakak* I run immediately

*pinfckáshko nan báto is nan fěsəl* I throw quickly the stone against the enemy

*pinpikíshna nan sálad* he tears quickly the letter

*pinpad/ongtáko nan gánga!* let us quickly strike the gong!

*pintángfam nan pángüan!* close the door quickly!

*inpangafálaak* I go out quickly (*fumálaak* I go out)

*pinküyátko* I pull fast

*pinpadóymo nan fátug!* kill the pig quickly!

*nínpadóyna nan ásrə* he killed the dog at once

*pintjípaptáko nan mōnok!* let us quickly catch the chickens!

*pinđtonmí nan fānga* we remove the pots quickly (*atónck*)

*pinkááňko* I take away immediately (*kaáňck*)

*pinfálərdmo sítōdž!* bind him quickly!

*pinpakáňck* I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

*mo adíka əmōbfad kén sak/én, pinpad/óak síka!* if you do not untie me, I strike you (immediately)! [P. 10.]

*yáim, yáim nan pínang ta pinpadóyta na!* bring, bring the ax, that we (two) kill this one! [R. 11.]

*mo adíkáyə lumáyao pinfngnak tjákáyə!* if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjiapəntáko nan ayáyam, pinpadóytáko tjáťja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

*Ka-* prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalángo* having become dry, dried.



- kalālīak* I came just now; *kalalīkāmi is san fībikāt* we came this very morning
- kainīnumak* I just drank
- katsubtsublāak* I just smoked
- kadkadjālānak* I just walked
- kakakāēpko nan āfong* I made the house just now, a short while ago
- kabkabēkāshko nan fālfcg* I threw the spear just now (*fekāshck*)
- kakalkāfak* I have spoken a little while ago
- kaititjāsmi nan sīngsīng* we just found the ring (*ītjasak*)
- kaangāngnck* I just did
- kabkabākashko nan bāngao* I just broke the glass (*fakāshck*)
- kafukfukāēko si āma* I just called the father (*jūkaēwak*)
- kaayayāgko si Bēgti* I just called Bugti (*ayākak*)
- kaigīgnak* I just held
- kakakwānik* I just told (*kānak*)
- kaanānapko nan soklōngmo* I just sought your hat
- kakckēkēdko* [*kakckōkōtko*] *nan līmak* I just cut my hand (*kōkōtjck kēkētjck*)
- kakakākangko nan mākan* I just ate the food, rice (*kānck*)
- kashupshuppācko* [*kashubshubpāgko*] *nan lalāki* I just hit the man (*shupāckck*)
- kashubshubpāgmī nan fēisēl is nan fālfcg* we hit the enemy with the spears just now
- kailīlak nan alitāēko* I just saw my uncle
- katkatjēngck* [*katkadēngck*] I just heard
- kakakāānak* I just went out (*kumāanak*)
- kapkapuīko nan kēpan is nan shōlong* I just put the knife into the basket
- kaōōyak* I just went [*kaēūyak: umūyak* I go]
- kasusuyēptja is nan āngan* they just slept in the "angān" (low chamber in a house, like a large box)
- ka/otōtok nan īstja* I just cooked the meat

In this negative sentence (*adīkāmi: we do not...*) *ka-* denotes "rarely:" *adīkami kaīstjaīstja is āsēl* we eat rarely a dog (dogs).

In sentences with *igā* [*igāy*] "not yet," "not," the passive prefix is *ku-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

<i>iga kāōto</i>	not yet cooked	<i>iga kakāēb</i>	not yet made
<i>iga kakōkōd</i>	not yet cut	<i>iga kāpnō</i>	not yet filled
<i>iga kaīstja</i>	not yet eaten		

*iga kakāēb nan itjātja* "their bird (i. e. omen) was not accomplished,"  
 their omen did not turn out favorably  
*naōto nan mākan* the rice is cooked; *iga kaōto nan mākan* the rice is  
 not yet cooked

*Ka-* prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

*kakāēbkāēbak is nan āfong* I act as if I were building a house  
*katsūnotsūnoak* I do as if I were working  
*kaīnuminūmkāyē* is *nan tjeñem* you only act as if you were drinking the  
 water  
*kashūyeshūyēptja* they pretend to sleep  
*nan lalāki katsālatālan* [*kadjāladjālan*] the man pretends to walk  
*kasakitsakīttja nan soldādsō* the soldiers pretend to be sick  
*kakawikawīska* you pretend to be good

The preterite and future are expressed by adverbs of time, as:  
*adsāngādēm* "some time ago;" or: *aeāēni* "soon" etc.

298.

MAKA-

*Māka-* preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

*makātṭabak is nan ōgsa* I am able to catch the deer  
*makakāēbkami is nan āfong* we can build the house  
*makakēkēdak* [*makakōkōdak*] *is nan īstja* I can cut the meat  
*makatsublāak is nan tafāgo* I can smoke tobacco  
*makasuyēpkāyē* you can sleep  
*makadjālanak* I am able to walk  
*makafalognidtāko mo wōdā nan pinangtāko ya nan falfegtāko* we are  
 able to fight, if we have our battle-axes and spears  
*makasibēka 'sh nan kāyo ya makapitāngka* you can cut down and split  
 the wood  
*makatāyao nan ayāyam* the bird can fly  
*makakyāt kami's nan wānga* we can swim in the river  
*makaōyok* I can go [*makaūyok*]

(Ability is also expressed by the modal auxiliary: *mafālñ-*;  
*mafālñak ay inkyat* I can swim; *mafālñgo ay kapēn nan āfong* I  
 am able to build the house.) Cf. [317]

299.

## NAKA-

*Naka-* prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

*nakasûladak is nan sûlad* I have finished writing the letter

*nakatuktjûanak* I have been sitting

*nakâkanak is nan tindpay* I have finished eating the bread

*nakakaêpkami is nan kêtlæ* we have finished making the night cap

*nakatônidtja nan fobfajdyi is nan pâdsog is nan pâdyo* the women have finished planting the rice in the "sementêra."

*nakaotôkami is nan mâkan* we have finished cooking the rice

*nakakapîdak* I have finished praying, performing a ceremony

*nakalongshôtanak* I have finished cutting (the big tree across, in the middle)

*nakasuyêpanak* I have finished sleeping (also: I had slept)

*nakasangfûanak* I have finished the "sangfu"-ceremony (sacrificing a pig)

*nakatsublâanak* I have finished smoking

*nakatsunôanak* I have finished working

*nakakalîanak* I have finished speaking

300.

## MAKI-

*Maki-*, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

*makikâêbak is nan âlang* I build a granary with others assisting me

*makiâliak* I come together with others

*admakitotôyak* I shall converse with... *ken tjaîtja* with them

*mikionóngak* I fight in company with my comrades

*mikifalognîdak* I go to battle with my friends

*mikiyaiak is nan mônok* I bring with others the chickens

*mikitsunôkami* we work together, in coöperation

*mikililîwidak* I play with others

*mikikângkâmi* we eat together; *makîkan ken tjaîtja* he eats with them

*mikifâyyetâko* we pound rice together

*mikikôyak* I go with others, I accompany (synon. *mifûcgak* I go with...);  
*nan fûtug mikikôy kên tôdî* [*makîdyak, makîdyak, makîdyak*] the  
 pig goes with him

*makikalitâko* let us speak together

*mikitsublåtja* they are smoking together  
*makitotóyak ken Ana<sup>u</sup>wasal* I speak with Anauwasal  
*makifalogniddáko amñ!* let us all fight! (synon. *washtjintáko makifalóg-*  
*nid!* [139])  
*makiálkwidáko* we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igorot.

*inasi/ilatáko; inasi/ilákami; inasi/ilákayé, inasi/ilåtja:* we, you, they  
 see each other  
*inasiktéktáko* we know each other preter. *ninasiktéktáko*  
*inasikalíkami* we speak with each other  
*inasitokóngkami* we teach each other, we advise each other  
*nan áse<sup>u</sup> inasikatébtja* [*inasikötébtja*] the dogs bite each other  
*inasiktéktja nan laláláki* the men know each other  
*inasiílata* we two see each other  
*nan áñnak inasikogóngtja* the children strike each other, preter.  
*ninasikogóngtja* fut. *adinasikogóngtja*  
*inasitjengngókami* we hear each other  
*inasiinanápkami* we seek each other (from the personal vb. *inánapak* I  
 am seeking)  
*nan fafáyi ay nay ya sak/én inasiktékkami* this woman and I know each  
 other  
*fulálae!* *mangösimidöytáko!* forward! let us all kill each other (die  
 together); (a battle cry-)  
*énasileyadtáko* we like each other [*önasileyadtáko*]  
*et akít yangkay ay énasipadöykami ay Igólot* and only little (was lacking  
 that) we Igorot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the pre-  
 fixes *ma* followed by *an*; *ma'an* is prefixed to roots with an initial vowel,  
 but if a root begins with a consonant, *ma* is prefixed and *an* is placed after  
 the initial consonant. (*ma-* seems to indicate the passive, the agency of an  
 outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

*umögiǎdak* I fear *ma/anögiǎdak* I fear suddenly: (*mapangögiǎdak*:

I am startled by fear)

*tumǎktjikak* I rise *matanǎktjikak* I rise suddenly

*tumuktjǎak* I sit down *matanuktjǎak* I sit down suddenly

*tumgöyak* I stop *matanügöyak* (ü inserted) I stop at once

*tumǎyarak* I fly *matanǎyarak* I fly suddenly preter. *nanǎyarak*

## 303.

## NINGKA-

*Ningka-* or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

*ningkalángo nan kǎyo* the wood is perfectly dried, dry

*ninkǎôto nan mǎkan* the rice is ready cooked, has been cooked some time ago

*nan kǎyo ya ninkasǐba* the tree is already cut down

*ninkadöy nan tákva* the persons are already dead

*ninkafása nan sǐlǎdmo* your letter has been read before

*ninkakǎeb nan táfay* the spear is ready, has been made

*nan ístja ya ninkakököd* [*ninkakǎkét*] the meat is already cut

*ninkatekuǎfan, ningkatǎngfan nan pánguan* the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

## MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igorot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *nget*, *ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*): they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ck*, *tck*, *lssak*, *dfus*, *lptjas*, *tsa*, *kankanl*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sána*, *tjitjftja*, *tjákkasko*.

### ED

305. *Ed* [ct], 'd ['t] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irrealty of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might; be, become, act etc.). In a few instances "*od*" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

*Ed* is also found after other categories of words, not only after verbs; it expresses also there the idea of irrealty or obligation, as a few examples will illustrate.

*tumáyaedk ed* I should fly; [pronounced as enclitic: *tumáyaedked*]  
*inótoká'd* you ought to cook (*otóck*: possess. vb.; *inótoak* personal vb.)  
*alikáyu'd man!* you ought to come "now!" *éngka'd man!* you ought to go!  
*káþim ed nan áfong* you ought to build the house  
*fukáewantja'd nan ongónka* they ought to call the child  
*umüyák ed* I should go; *umáyka'd*; *umáy ed*; *umüytáko'd*; *umüykáyed*;  
*umáytja'd* etc.

*nan fobfafáyi umálitja'd is áfong* the women ought to come into the house  
*tjaftja inafóytja'd is nan wánis* they ought to weave the breech cloth  
*nan lalaláki kapéntja'd nan fángkare* the men ought to make the spears  
*intedcékayed isna* you ought to stay here  
*potlongéntáko'd nan tókod* we ought to cut off the post supporting the  
 roof)

*nan fobfafálo infalognftja'd* the young men ought to fight  
*amén inkakámutjá'd* all ought to hasten  
*inkakámuák ed ay ámüy* I ought to hasten to go

*mangantáko'd ána, isatáko'd éntsáno* let us first eat, then work (*isa*, then, takes the ending from *éntsáno*!)

*éngkalídk od* [for: *cd*] I should speak

*nan fanfánig ken tjakáyě aoní'd sýa nan tsaktsáki* the smallest among you may soon be (*aoni*: soon) the largest

*cd tsatsáma nan leyádko ay mangfla ken sika* "great would be my joy to see you"

*éngka'd, áma* you ought to go, father [M15.]

*sáda'd id fobfáy* let us two go to the town (home) [M11.]

*nan maádjí tsam inpayái ay shengédko'd ya nafángösh* that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengédmó'd*: [M. 8]

*padóyéntáko'd na!* let us kill this! [S. 5]

*ta od aknálak na* let me watch this [S. 1] *od* [ed] precedes here the verb!

*ték öd fláén tsaítza* [tjaítja] I should like to go to see them [L. 27-]

*ték cd fláén nan midláguna* I ought to go to see "sonny" [M. 5]

*tjáy kasím cd tjipápén* that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjipápén*; hence *cd* follows *kasim* [L. 64]

*tjumnóta man cd!* so let us celebrate our wedding! [L. 52] *cd* follows the particle.

*kasínuyé'd yóí, ta íflak od tjákáyě* you ought to bring here again (the fire); let me watch you! [L. 10]

*inabfuyákayé'd ya naóto san asín* (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]

*inlagókayé'd* you ought to sell it (the salt) [L. 18-]

*isnácd* [isná *cd*] *nan tóktsun nan asín ay nay* here be the "seat" of the salt [L. 20]

*san kinatjōumo'd igdaka inmaktan ken sak/én* (of) your fish (which you had caught) you would not give me any [P. 13]

*énta'd énlápis is úmāta* let us two go to clear the soil for our garden [R. 1]

### NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngēt*; the verbs "hope, expect, anticipate" etc. are omitted.

*Ngēt* takes also the future prefix *ad-* from the verb: *ādngēt*.

The particle *arādy* often precedes *ngēt*. *arādy ngēt sītodi* perhaps he *arādy ngēt mamasāyep* he is perhaps sleeping; he may be sleeping; I think he sleeps

*adngēt umāli s'inōtji* [*si anōtji*] my younger brother may come, will perhaps come

*adngēt kapēna* [*kapōna*] *nan sēgfi* he will probably make the rain hat

*aykē* [*aykē*] *ngin umāli?* will he probably come? *wird er wohl kommen?* (*aykē* is an interrogative particle)

*arādy ngēt wōdā'sna* he is perhaps here; he may be here

*arādy ngēt is tōlō'y ōlas* perhaps in three hours, ("at 3 o'clock"), in about 3 hours

*adngēt tomōlitja nan tākē is māksip* the people will return, I think, in the afternoon

*arādy ngēt wōdātja is kaeskuclāan* we presume, they are in the school-house

*arādy ngēt nintedēcka'd Manīla* you were probably living in Manila

*arādy ngēt wōdā'stjē nan fafāyi* the woman may be here

*admanublāka ngin* you will probably smoke; will you?

*aykēka ngin umāli?* will you probably come?

*adngēt umāliak* I presume I shall come

*arādy ngēt is nan tēkken ay āfong* probably in the other house (without verb)

*arādy ngēt inmāli* he may have come

*arādy ngēt ēngak sha* this is a lie, I presume. [*sha: sa*]

*nay kay lēytjem ngin ay māsa is nannay fakilulāta* "here you like perhaps to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

### ĒK, TĒK

307. *Ēk* and *Tēk* are verbs of motion, expressing: I go, in order to . . . They precede the verb which is in the "Infinitive" and take to themselves the verbal endings; no ligature is employed between these "auxiliaries" and the following verb.

*Ēk* means I go; *tēk* I should, ought to go, let me go! I have to go; (*t* may stand for *ta*, a conjunction expressing volition or purpose; that I go). These "auxiliaries" express real motion; not futurity alone as our "I am going to write" for: I shall write. Fr. *je vais écrire* for: *j'écirai*.



The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:
1.	<i>ek</i>	<i>tek</i>	<i>ek</i> <i>tek</i>
2.	<i>éngka</i>	<i>téngka</i>	<i>em</i> [əm] <i>tem</i> [töm]
3.	<i>en</i> [ón]	<i>ten</i>	<i>éna</i> [óna] <i>téna</i> [tóna]
D.	<i>énta</i>	<i>ténta</i>	<i>énta</i> <i>ténta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i> <i>tentáko</i>
I. excl.	<i>engkāmí</i>	<i>tengkāmí</i>	<i>enmí</i> [ənmí] <i>tenmí</i> [tönmí]
II.	<i>engkäyě</i>	<i>tengkäyě</i>	<i>enyě</i> <i>tenyě</i>
III.	<i>éntja</i>	<i>téntja</i>	<i>éntja</i> [öntja] <i>téntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).

*ek mángan* I go to eat; *tek mangan* I ought to go to eat; I must go to eat now; also: *tek ed mangan* [306]

*Tek* followed by *ed* produces desiderative mood (but the notion of going is retained):

*tek ed éntsáno* I should like to go to work

*téntáko'd infalógnid* we should like to go to fight

But with second or third person it expresses obligation:

*téngka'd umíeng* you ought to go to rest

*ten ed umáy* he ought to go

*entsa'd* [éntja'd] *masáyep* they ought to go to sleep

*enmí anápen nan bílak* we go to seek the money

*engkamí manalíeng* we go to dance

*engkäyě inánab si sa* you go to seek it (*inánapak*: personal verb)

*engak kumálab is nan káyo* I go to climb upon a tree (or: *ek kumálab*)

*éna ayákan nan anákna* he goes to call his child

*en umáyak is nan anákna* he goes to call his child (*umáyakak*: person. vb.)

*ek flaèn* I go to see; *nan fajáyí éna flaèn* the woman goes to see

*em iyái nan fángá* you go to bring the pot

*ketjéng en ayákan nan laláki* then the man goes to call (ending omitted because the subject follows)

*ketjéng éna ayákan nan laláki* then he goes to call the man

*enyě ilábo* you go to begin

*engkäyě lumáyayá* you go to flee

*ennak* [*enak, engak*] *ámis* I go to wash myself; or: *ek ámis*

*engkami mangáyá* we go to get wood

*ek umāla si apāy* I go to get fire, light

*ek umāa [umāla]* 'sh *patatjīm* I go to get iron

*engkāmī umāa* 'sh *lalalāki is ēntsāno ken tjakāmī* we go to get some men to work for us

*cunmī alāēn nan patatjīm* we go to take the iron (*alāek*: poss. vb.; *umālaak*: pers. vb.)

*entāko mamāka* we go to get heads

*entja nasāyep* they went to sleep. The preterite is expressed by the present of *ek* combined with the preterite of the dependent verb.

*entja nangāyē ay sināki* the two brother went to get wood [K. 1]

*tēngkāmī mangāyē si lipat* let us go to get dry sticks, branches [K. 2]

*enta mamālīd is nan kāmanta* let us two go to sharpen our axes [K. 3]

*ta ēnta alāēn san inlāk ay nalāngolāngo* let us get (the wood which) I saw, that is very dry [K. 3]

*ek umāyak is fanfanāwei* I go to call a hawk [K. 12]

*tek od flāēn tjaftja* I should like to go to see them [L. 27]

*ōna ayākan san lalāki* she goes to call the man [L. 40]

*ya ōna ayākan san tōlō'y fōfāllo* and he goes to call three young men [L. 83]

*tek safpēn nan pōshong* let me (I like to) dam off the water [P. 1]

*Ek* and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umūyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkāyā!* go ye! *ēngka man!* go then! *ēnta'd ad Lānae!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

### ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

Personal:	Possessive:
1. <i>issāak</i> [ <i>issāk</i> ]	<i>īssak</i>
2. <i>issāka</i>	<i>īssam</i>
3. <i>īssa</i>	<i>issāna</i>
D. <i>issāta</i>	<i>issāta</i>
I. incl. <i>issatāko</i>	<i>issatāko</i>
I. excl. <i>issākāmī</i>	<i>issāmi</i>
II. <i>issakāyā</i>	<i>issāyē</i>
III. <i>issātja</i>	<i>issātja</i>

309. *Afusak* or *áfusko* (rarely its synonym: *íptjasak* or *íptjáško*) preceding the Preterite “Infinitive” of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs “already, before, formerly.” The forms, having taken the endings of the following verb, are:

	Personal:		Possessive:	
1.	<i>āfusak</i>	<i>īptjāsak</i>	<i>āfusko</i>	<i>īptjāsko</i>
2.	<i>āfuska</i>	<i>īptjāska</i>	<i>āfusmo</i>	<i>īptjāsmo</i>
3.	<i>āfus</i>	<i>īptjas</i>	<i>āfusna</i>	<i>īptjāsna</i>
D.	<i>āfusta</i>	<i>īptjasta</i>	<i>āfusta</i>	<i>īptjāsta</i>
I. incl.	<i>āfustāko</i>	<i>īptjastāko</i>	<i>āfustāko</i>	<i>īptjastāko</i>
I. excl.	<i>āfuskamī</i>	<i>īptjaskamī</i>	<i>āfusmī</i>	<i>īptjasmī</i>
II.	<i>āfuskayē</i>	<i>īptjaskayē</i>	<i>āfusyē</i>	<i>īptjasyē</i>
III.	<i>āfustja</i>	<i>īptjāstja</i>	<i>āfustja</i>	<i>īptjāstja</i>

*āfusko finayātjan* I had paid, I paid already, I paid before

*īptjāsko finukārwan* I had called

*āfusna inīpit* he had pressed

*īptjāsmi inparait nan tōlfcg* we sent the keys before

*āfus inmāy sītōna* this man had already gone

*āfusmo kinwāni ken sak/ēn* you told me before

*afūskami nasūyep is nantjāi ay ājong* we slept before in yonder house

*īptjaskāyē. nēngkālī* you had spoken

*nan āsē āfus inminun is nan tjēnēm* the dog had drunk the water

*nan lalaldki āfustja ninfalōgnid is nan pāgpag* the men had already fought  
in the forest

*afūskayē naēngan [nēngan]* you have already grown

*āfusak nēntsūno* I had worked

*āfusko kināēb nan singsing* I had made the ring

*afūskāmī nanālan* we had already walked

*nan ongōnga āfusna pinadōy nan kāak is nan fāto* the boy had killed the  
monkey with a stone

*āfusmi inītjan nan īsa'y ētlog is nan kamōnok* we had found one egg in  
the chicken

*nan fajāyi āfusna tinānfan nan pānguan* the woman had closed the door  
before

*si āma āfusna inīla sīka* the father had seen you

*nan alēwidmo āfustja inīfaka* your friends had asked before

*afusmi inīstja* we had eaten meat

*nan tjotjō āfusna tjūng/ngō nan kōsha* the mouse had heard the cat

*si Fāmna āfusna inshūno nan kāyē* Fumnak had burned the wood

*nan manākkōu āfusna intāfon nan bīlak* the thief had hidden the money

*si ina āfusna inīdju ken sīka nan tjōkare* the mother had shown you the  
bag

*īptjāska inmāy id Fēntok?* have you been in Bontoc before? ("had you  
gone")

*āfustja napadōy nan fēssēl* the enemies had been slain  
*afūskāmī naayākan* we have been called before  
*nan kāyē āfus nasībo* the tree has been cut down before (long ago)  
*nan ayāyam īptjas nātpab* the bird had been caught  
*nan fāsēl īptjāstja napākān* the enemies had been expelled.

## TSA

310. *Tsā*, [tjā] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsā* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

*Tsā* can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . .," "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igorot are most conscientious in the use of *tsā*; they would never employ it to express a single unrepeatable or discontinued action.

*Tsā* is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

Personal:	Possessive:
1. <i>tsāak</i> [tsāk]	<i>tsāk</i> [tsāk]
2. <i>tsāka</i>	<i>tsām</i>
3. <i>tsā</i>	<i>tsāna</i> (without ending: <i>tsā</i> ) [208]
D. <i>tsāta</i>	<i>tsāta</i>
I. incl. <i>tsātāko</i>	<i>tsātāko</i>
I. excl. <i>tsākāmī</i>	<i>tsāmi</i>
II. <i>tsākāyē</i>	<i>tsāyē</i>
III. <i>tsātja</i> [tsātsa]	<i>tsātja</i> [tsātsa]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsā-*, would suffice to denote repeated, continued etc. action [290-294].

- tsǎak masũyɛp* I use to sleep; *tsaak masuyɛp isna* I "always" sleep here  
*tsǎak nasũyɛp* I used to sleep; I was sleeping meanwhile; I continued to sleep  
*adtsǎak masũyɛp* I shall often sleep; I shall sleep meanwhile  
*tsǎk ǎngnɛn* I use to do; I frequently do; I do sometimes, I do at the same time  
*tsǎk inǎngnɛn* I used to do; I did often; I was doing; I continued to do  
*tsǎkǎmi ɛntsũno* we work usually; but: *tǎkǎmi ɛntsunókǎmi* we work, it is we who work [87]  
*tsǎak umǎliǎli* I come often  
*tsǎtja mangan* they usually eat; but *tǎtja mangǎntja* they eat [personal pron. *tǎtja*]  
*tsǎmi angnɛǎngnɛn* we make often  
*tsǎak manũbla* I smoke usually; I often smoke; *manublǎak* I smoke just now  
*tsǎtja inǎla* they took frequently; they used to take  
*tsǎka mǎɲget* you are perspiring (continued)  
*tsatǎko nǎɲget* we were perspiring (e. g. "while working"; contemporaneous)  
*tsǎak manũblatsũbla* I smoke often; (or: *manublatsublǎak*)  
*nan lalǎǎki tsǎtsa manũblatsũbla* the men smoke often, usually  
*masũyɛpak tsǎka ǎkis ɛntsũno* I sleep, you (again) are working; or; I sleep while you are working (at the same time)  
*infǎsaak tsakǎyɛ ǎkis ɛnsǎlad* I read while you are writing (*ǎkis*: again)  
*nan amǎma tsǎ manũbla is nan kaapǎyan* the old man is used to smoke at the fire place  
*tsǎk kǎpɛn, tsǎk kinǎɛb nan tinǎod* I make, I made usually the cap (of Bontoc men)  
*tsǎmi kinǎɛb adũgka nan tũfay* we made yesterday the spears (several objects; our making was repeated with each spear)  
*adtsǎmi padũyɛn nan fũtug* we shall kill the pigs, several pigs (our killing will be repeated with each single pig)  
*nay si tsǎk tsǎnoɛn* there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si* = *is*)  
*tsǎk flǎɛn* I usually see *tsak inǎla* I usually saw *ǎdtsak flǎɛn* I shall often see  
*tsǎ mamɲngsan ay umǎli* he comes sometimes; lit. "frequently one time he comes" *mamɲngsan*: once, one time  
*tsǎkamǎ manũbla is sinpamɲngsan* we smoke sometimes

*Issan tsáyu inkáépan* [inkapán] *is áfong tsák umfleng* while you are building a house, I am resting.—*inkáépan*: from the pers. vb. *inkáébak* [inkáepak] is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

*tsám ángkay mangmangwanfan* you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an*; of vb. *kanak* I say)

*Issan tsátsa éntsánoan* during their working, while they are working, (Nom. act.)

*ketjéng tsámi padáyén nan fátug nan iKándson* then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

*ketjéng tsámi shkén nan áfong si iTakútjing et tsámi píndla nan fádsotja* then we entered the houses of the people of Takútjing and quickly took their coats away [B. 10]

*tsátja umaláli is tsogókmi et isátja kankánan*...they always come to our rear and keep saying...[B. 13]

*ketjéng tsámi itsáotsao nan kóbkob si fátug ya nan akít ay mákan* then we give (them) the pigskins and a little rice

*Issam inának nan tsam inpayái āy sengédko* you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpayái*: Nom act. in preterite.)

*mabádadabangan is nan tsak anóban ay láman ya nan ógsha* meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

*ketjéng nan láláki tsána tsawwáden nan shengédna, tsána iká/ep* then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

*umáy ya tsa kókótjén alitá/óna nan ístja* he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

*indidífmko ya tsa kókótjén alitá/ok nan ístja* I was peeping and just then my uncle cut the meat [R. 24]

*nan móting ay kanakkanána tsák idjáadjūa* the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

*tsá et maúngkay nan ónash* then always (each time) the sugar cane is eaten up [S. 1]

*ta od aknálak na nan tsa mangánkay is nan ónash!* let me watch here the "one frequently eating" the sugar cane! [S. 1]



*ya ketjéng pay nan ísang ay kanának ay óko is tsámi tsuhtsukánan* and  
all there is, is that single sow with its young which we are raising  
("for our often feeding") [L. 45]  
*nan tsák íbfakáfaká kén tjakáyě* "my telling you often," what I told you  
so often [L. 22].

## KANKANI

311. *Kānkānī* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Kānkānī* takes the endings from the verb which it precedes. Its forms are:

Personal:	Possessive:
1. <i>kankaníak</i>	<i>kankánik</i>
2. <i>kankaníka</i>	<i>kankaním</i>
3. <i>kankaní</i>	<i>kankanína</i>
D. <i>kankaníta</i>	<i>kankaníta</i>
I. incl. <i>kakanitáko</i>	<i>kakanitáko</i>
I. excl. <i>kakaníkamí</i>	<i>kakaními</i>
II. <i>kakaníkáyě</i>	<i>kakaníyě</i>
III. <i>kakanítja</i>	<i>kakanítja</i>

*kankaníak mangan* I shall soon eat    *kankaníka éntsáno* you will soon  
work

*kankānī éngkālī sítodi* he will soon speak

*kankanítja kumálab is nan káyo tja Fámna ken Běgti* Fumna and  
Bugti will soon climb upon a tree

*kankānik fekáshén nan fálfeg* I shall immediately throw the spear

*kankaním iyáí nan patatjím* you will soon bring the iron

*si yán/a kankanína padáyén nan fátug* the older brother will soon kill the  
pig

*kankānik fakáshén nan bángar* I shall soon break the glass; synon.:  
*fakáshék nan bángar is aváveni* (very soon)

*kankānīak naáksag* [nəáksag] I came near falling, I almost fell

*nan ánanak kankanítja nayágyag* the children almost fell

*kankānin finákash nan bángar* you came near breaking the glass

*kakaními fínúash nan tsundénmi* we have almost finished our working

*nan fángga kakaní makáéb* the pot is almost made

*nan ongónga kankanína padáyén nan máton* the boy almost hit the mark

*nan kítjo kankanína pinadáy nan lalaláki* lightning almost killed the men

*nan lalaláki kankanítja napadáy is nan kítjo* the men were almost killed  
by lightning



*kankānī ay īsa'y ōlas* almost (soon) one hour

### KĀSĪN

312. *Kāsīn* means: again, once more. It is sometimes followed by the unchangeable adverb *ākīs* = also, likewise, again, of which it seems to be a permutation.

*Kāsīn* precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

	Personal:	Possessive:
	1. <i>kasīnak</i>	<i>kāsīk</i>
	2. <i>kasīngka</i>	<i>kasīm</i>
	3. <i>kasīn</i>	<i>kasīna</i>
	D. <i>kasīta</i> [ <i>kasīnta</i> ]	<i>kasīnta</i>
I. incl.	<i>kasitāko</i> [ <i>kasintāko</i> ]	<i>kasintāko</i>
I. excl.	<i>kasīngkami</i>	<i>kasīumi</i>
II.	<i>kasīngkāyē</i>	<i>kasīnyē</i>
III.	<i>kasītja</i> [ <i>kasīntja</i> ]	<i>kasīntja</i>

*kasīnak ēntsūno* I work again *adkasīta umāy* we two shall go again  
*kasīngkāyē innāli* you have come again *kasīngka mangāyeng!* sing again!

*kasintāko fekāshēn nan fālfcg!* let us throw the spears once more! (Or: *fekashēntāko ākis nan fālfcg!*)

*kasīm kāpēn sa!* make this again! repair this!

*nan āsē kasīna tjinpab nan āyāyam* the dog caught the bird again

*adkasīntja umāli nan fobafāyi* the women will come again

*kasīngka umāa!* take again!

*kasīn ākis maewākas* it is (was) again to-morrow, "on the following day" [M. 3]

*kasīn ākis malāfi* it is again night [S. 8]

*kasītja ākis tomōli san djān kēmpānya* the two companies returned again [B. 34]

*ketjēng maewākas ya kasīmi ībfākā* then it is morning and we ask again [B. 44]

*kasītja kānān* they say again [B. 60]

*ketjēng maewākas ākis nan tālon ya kasītja ākis umāy nan sināki* then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]

*kasīnyē'd yōi* you ought to bring again [L. 10]

*tjāi kasīm ed tjipāpēn* that one you ought to catch again [L. 64]

*ketjěng kasŋna ákis panlǝngén* then he drove (the pig) also again up stream [L. 64]

*ya kasŋn ákis umának san nāāmasáŋgǎn* and the widower became again father [L. 88]

*kasintáko umŋla* let us again look for... [11. 16]

*kasŋtja finmáŋgon; ketjěng kasŋtja padǝyén tjaŋtja* they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasŋk inŋma* my stepfather (my "again-father"); *nan kasŋm inŋna* your stepmother; *nan kasŋna inŋna* his stepmother.

*is kǎsŋn ya is kǎsŋn* again and again; *kǎsŋn aswákas*, or: *kǎsŋn iswákas*, or: *is kǎsŋn wákas* day after to-morrow; *kǎsŋn adúgka*, or: *is kǎsŋn ngka* day before yesterday

*kasŋn*—*ya kasŋn tsáan*: one time—and an other time not; in these passages: *aykétáko kasŋn inǝgiaǝgiad ya kasŋn tsáan?* are we cowards at one time and at an other time not? [B. 27]

*aykǝka kasŋn inaáka ya kasŋn tsáan?* do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

## AUXILIARIES CONSTRUCTED WITH LIGATURE AY

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

### S. I. X. 1

313. *Sǎnǎ* means; very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *sǎnǎ* remains either unchanged, i. e. *sǎna* without endings and the main verb takes endings;

or *sǎna* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sána*.

The forms of *sána*: Sing.: *sánaák*; *sána*; *sána*; Dual: *sánata*; Plural: *sánatáko*; *sánaákámí*; *sánaákáyæ*; *sánátja*.

(Possessive verbs retain their ending usually in the third singular, as *sána* has no ending in this person)

*sánaak ay umáli* or *sána 'y umáliak* I come "in a moment"

*sána'ay umáli* or *sána'y umálika* you come in a moment

*sána'y umáli* he will come immediately

*sánaákámí ay umáli* or *sána'y umáliakámí* we shall come at once

*sánaak ay mángan is nan mákan* I come just now to eat the rice; I am going to eat now

*sánaak ay anápeñ nan tólfcg* or *sánaak ay mangánab is nan tólfcg* or *sána'y anápek nan tólfcg* I shall seek the key immediately

*sána'y adumáyak is íli* I shall go to town at once

*sánaak ay maníbbæ is nan káyæ* I shall cut the wood very soon

*sána 'y siběčentáko nan káyæ* we shall cut the wood forthwith

*nan laláki sána'y fekášhena nan káyang* the man will immediately throw the spear

*nan fajáyí sána'y umáli* the woman will come at once

*sána'y kapěñmi nan túfay*; or: *sánaákami ay mangáéb is nan túfay*; or:

*sánaákami ay kapěñ nan túfay* we shall make the spear immediately

*sánaak ay mangfla is nan ongóna* I shall go to see the child at once

*sánaak ay ayákan sika*; or: *sánaak ay mangáyak ken sika* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sánaak ay mamádsang* "I shall immediately be a helper" is preferred to: *sánaak ay fadsángan* I help at once)

Observe the use of *sána!* as answer upon an order; as: *pangalíkáyæ amín!* Ans. *sána!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*sána kay!*" (*kay* is an affirmative particle); as: *isána'd kanán ken anótjína en "sána ká...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

*ketjěng kánán amátja en "sána kay nan tjěnræm!"* thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!" [L. 41]

### TJITJITJA

314. *Tjítjtja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjítjtja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkǎébak* instead of *kǎpek*, I make; *intsǎmidak* instead of *tsimǎdek*, I sew; these personal verbs appear in their participial forms: *inkǎéb*, *intsǎmid*.

The forms are: Sing.: *tjitjǎtjǎak*; *tjitjǎtjǎka*; *tjitjǎtjǎ*; Dual: *tjitjǎtjǎta*; Plural: *tjitjǎtjǎtǎko*; *tjitjǎtjǎkǎmǎ*; *tjitjǎtjǎkǎyǎ*; *tjitjǎtjǎtja*.

*tjitjǎtjǎka'y tja mǎngan* you are still eating

*tjitjǎtja ay tsǎyǎ kǎnǎn nan mǎkan?* are you still eating the rice?

*tjitjǎtja'y tsǎm kǎpǎn nan ǎfong* you are still building the house

*tjitjǎtja ken sak/ǎn nan kipǎngko* I have yet the knife (lit. "yet to me my knife")

*tjitjǎtjǎkǎmǎ ay tsa ǎntsǎno* we are yet working

*tjitjǎtjǎkǎyǎ ay tja manǎlfeng?* are you still dancing?

*tjitjǎtjǎka'y tsa manǎbla* you are still smoking

*nan fobfǎǎyi ya tjitjǎtjǎtja'sna* the women are still here

*tjitjǎtjaak ay tsa inkǎéb is tǎfay* or: *tjitjǎtja ay kǎpek nan tǎfay* I am still making spears

*nan ongǎnga tjitjǎtja 'y insǎkǎt* the child is still sick

*tjitjǎtjaak ay tsa mamǎtlong is nan kǎyǎ* I am still cutting wood; or:

*tjitjǎtja ay potlǎngǎk nan kǎyǎ*

*tjitjǎtjǎkami ay tsa mǎngan is nan tǎki* we are still eating the "toki"

*tjitjǎtjǎtja nan fobfǎǎyi ay tja intsǎmid is nan fǎdso* the women are still sewing the coat

*si Tǎngay ya tjitjǎtjǎ is nan Chicago* Tongay is still in Chicago

*si Mǎlǎng ya tjitjǎtja id Fǎntok adsǎngǎdum* Moleng was still in Bontoc lately

*aykǎ tjitjǎtja sh'Antǎro ǎsna?* Is Antero still here?

*nan yǎn/ak tjitjǎtja'y tja inkǎéb is nan ǎfongna* my brother is still building his house

*tjitjǎtja 'y ǎgtok nan ǎsǎ is nan ǎfongko* I still keep the dog in my house

*tjitjǎtjaak ay inkǎéb is nan sǎngsǎng* I am still making rings

### TJAKASKO

315. *Tjǎkasko* [*tsǎkashko*, *tjǎngkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjǎkasko*; *tjǎkasmo*; *tjǎkasna*; Dual: *tjǎkasta*; Plural: *tjakastǎko*; *tjǎkasmǎ*; *tjǎkasyǎ*; *tjakǎstja*.

*tsá'kashko* 'y *éntsáno* I work forthwith preter. *tjá'kashko*'y *nèntsáno*;  
 fut. *adtjá'kasko* 'y *éntsáno*  
*tjá'kashko* ay *mángan* I eat immediately  
*íssan inálán nan laldáki, nan ayá'wan tsá'kasna ay lumáyay* when the man  
 came, the buffalo ran suddenly away;  
*íssan tangfam nan pánguan, tjá'kasna'y fumólínget* as soon as you close  
 the door, it turns dark (at once)  
*tsá'kash'tja* 'y *lumáyay* immediately they started running away [B. 35]  
*ketjéng tjá'ngkasmí ay sámkep is nan pá'gpag* then we went at once into  
 the forest [B. 49]  
*isáed tjá'kasna ay tumáyay ya énkufkok* and then he flew immediately  
 away and cried: *kũ/kũ/í/ko!* [K. 16]  
*isáed úmñnum nan kásá'dna ya tsá'kashna ay mangitsókosh is nan katsípash*  
 then his brother-in-law drinks and He (i. e. *Lumá'wig*) pushes him  
 immediately into the rock. [L. 76]  
*tjá'kashna ay nangitóli is nan kípán* he returned the knife at once  
*tjá'kash'tja'y nám'kash is nan báto* they suddenly hurled stones (*feká'shek*  
 I throw)

*SÚMYÁAK YÁNGKAY; APID- YÁNGKAY*

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyá'ak* [*shumyá'ak, semyá'ak*]; *sumyá'ka*; *sám'ya*; Dual: *sumyá'ta*; Plural: *sumyatá'ko*; *sumyá'kámi*; *sumyakáyě*; *sumyá'tja*.

Preter. *sinumyá'ak yá'ngkay* Fut. *adsumyá'ak yangkay*

*shumyá'ka yá'ngkay ay tumúktju* you do nothing but sit down; "you are not active"

*sumyákáyě yá'ngkay ay é'ngkáli* you are only speaking

*sám'ya yangkay ken s'ka ay wódá nan soklóngmo* you alone have a hat  
 ("it is only for you, that there is your hat")

*sám'ya yá'ngkay kén tódí ay wódá nan káw'is ay fád'sóna* he alone has a  
 good coat

*sinumyá'ak yangkay ay inmáli* I alone have come

*sumyá'ka yá'ngkay ay inká'eb is kán'yab* you do nothing but make shields

*sumyá'ka á'ngkay ay káw'is nan kó'am* you always "take the good thing for  
 yourself"

*sumyatá'ko yá'ngkay ay manú'bla* we do nothing but smoke

In a similar way *ǎpid-* [*ǎbid-*, *ǎbüd-*] is used to express the same idea; but *ǎpüd-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyǎdak*.

*ǎpidak yǎngkay ǎntsǎno* I do nothing else but work  
*ǎbüd angkay mángan sǎya* he is only eating  
*ǎbidko yǎngkay kǎpén nan fǎnga* I do nothing but make the pots  
*ǎbüdna yǎngkay ǎbfǎka* he only asks  
*ǎbüdmi yǎngkay pítǎngén nan kǎyǎ* we only split the wood

### MODIFYING VERBS

317. In Igórot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay*.

*yaǎngckek* I strive, I use energy, force, zeal  
*yaǎngckek ay ǎntsǎno* I work hard  
*yaǎngckém ay ǎngkǎlǎ* you speak loud  
*yaangckéntǎko ay mangǎgong* let us box vigorously!  
 (*kogǎngck*)  
*inyaǎngckek ay finukǎǎwan* I called loud  
*nayaǎngckǎ ay náǎpid* he was pressed hard  
*yaakǎtko, yaalunǎko* "I do a little" [*yaalunǎyko*]  
*yaakǎtmi ay ǎngkǎlǎ* we speak in a low tone  
*yaalunǎko ay ǎntsǎno* I work a little  
*kamǎck* I hasten; Preter, *kǎmǎmǎk*  
*kamǎém ay umǎy!* go quickly  
*kamǎéna ay mangǎǎéb is nan ǎfongna* he builds his house quickly  
*kinǎmǎk ay inmǎli* I came in haste  
*kakamǎck ay inǎktak* I run faster (Comparative expressed by reduplication)  
*kakamǎénnyǎ ay manǎlfǎng* dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly  
*alalunáyem ay éngkál!* speak more slowly  
*inalalunáyko ay tímóli [témóli]* I returned more slowly,  
 very slowly
- léytjek* I want, like; *leyleytjek* I prefer  
*léytjek ay ímñum* I want to drink  
*léytjènmí ay témóli id Fěntok* we want to return to  
 Bontoc  
*léytjènmí ay ílaen nan íli* we like to see the city  
*leyleytjéntáko ay ístja nan mónok mo nan áse* we prefer  
 eating a chicken to eating a dog; we rather eat chicken  
 than dog  
*léytjek sfka ay tímúktju* I want you to sit down  
*léytjènmí tsatsáma 'y tjéng/ngén sa* we like very much  
 to hear this  
*líneyádtja ay ínmüy* they wanted to go (or: *ay ímüy*; but  
 the preterite follows usually the preterite of the govern-  
 ing verb)
- ilábok* I begin  
*ilábom ay éntsáno!* begin to work!  
*ilábotáko'y infálógnid* let us begin to fight  
*inlábotja'y pítańgèn nan káyæ* they began to split the  
 wood (or: *ay píńtang nan kayæ*; or: *ay mamńtang is*  
*nan kayæ*)  
*adilábómi ay otóen nan fíndýæ* we shall begin to cook the  
 rice (or: *ay mangóto is nan fíndýæ*)
- tungóyak* I stop [*dæmkóyak*; *domgóyak* etc.]  
*tungóyak ay mandán* I stop running  
*tinungóytja [dinæmkótja] ay nandán* they stopped running  
*tungóykámi ay éntsáno tay maíd káyæ* we cease from  
 working, because there is no wood
- amkóek*; *fěáshék* I finish, end; are used frequently in their passive:  
*naámko* and *nafěash*, followed by an other passive. But also the  
 active occurs sometimes:  
*amkóek ay máńgan* I finish eating  
*ínámkok ay náńgan* I finished eating  
*amkóéntáko ay éntsáno* let us end our working!  
*fěáshényě* *ay mangáéb is nan álang!* finish your building  
 the granary!  
*fíněáshna'y píńálid* [or: *ay palítjén*; or: *ay namálid is...*]  
*nan píńangna* he finished sharpening his ax

- nan ístja ya naámko ay naóto* the meat is cooked, has been cooked, is finished cooking
- nan tájay ya naámko ay nakáéb* the spear is already made, is finished
- naámko'y nasuládan nan sálad* the letter is already written
- naféash ay natsímid nan fádso* the coat is finished sewing
- iyakakyáko [iagakáko]* I continue (all day; day, sun = *ákyu*)
- iyakakyáko ay éntsáno* I work all day long; I continue working
- iyakakyána 'y inéetjan* it rains all day long  
 ("To continue" is also expressed by *kásín* [312]: *kasíngka'y éntsáno* go on working! continue working)
- ipéngko* I try *ipéngko ay mangwéni* I try to say
- ipéngko ay ápten síka* I try to meet you (or: *ay mangáfed ken síka*)
- ipéngtja ay umilágo si fánga* they try to sell pots  
 (*patsáshck*, I try, is Ilocano, but used also in Bontoc)
- iyáyak* I let, permit
- iyáyami tjákayé ay súmkep is áfongmi* we let you enter our houses
- iyáyam sak/én ay flaén sa!* let me see that!
- iyáyatja nan laláki ay umáli 'sna* they let the man come here
- panáeshak* I do immediately, directly; I do as the first thing
- panáesham ay manábla* you smoke immediately
- panáeshak ay mangáan is nan soklóngko* I take off my hat immediately (vb. *kaánek*: I take off)
- súmkep san Lumáwig ya panáeshana nan tjénem ay mangfbáka* Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
- panáeshantáko'y mángan is nan mákan* let us eat the rice, as the first we do
- mabfálín [mafálín]* "possible" or "able," is common to Bontoc Igorot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kékkék*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfálínak* [*mafálínak*] and *mabfálíngko* [*mafálíngko*] are employed; possessive verbs prefer *máfálíngko* [*mabfálíngko*].—Some Igorot rejected the use of the personal endings.



*mabfālīngko ay kăpên nan âfong* I can build the house  
*mabfālīnmo ay kănên nan tinăpay* you can eat the bread  
*mabfālīna 'y īgto nan kīpan* he can keep the knife  
*kekăkêntja'y iăpên nan bflak* they can (understand to) count the money  
*mabfālīntja 'y palakdiôvên nan fdlfeg* they can ward off the spears  
*mabfālīnyê ay iŷlan sŷya* you can watch him [*īlăên; īlăêk* I watch]  
*mabfālīngko* or *mabfālīnak ay umăli* I am able to come  
*mabfālīnak ay masŷyep* I can sleep (or: *mabfālīngko*)  
*nabfālīnak ay nasŷyep* I was able to sleep  
*nabfālīna'y kinălab nan kăyê* he was able to climb the tree  
*mabfālīnmo'y īgto sa* you can keep this, hold this  
*mabfālīn ay umăli nan mamăgkid* it is possible that the girl comes (or:  
*adnget umăli nan mamăgkid* [306])  
*adī mabfālīn ay umfleng īsnă* it is not possible to rest here  
*kekăkêntja ay mangilăgo is fānga* they can (know to) sell jars [cf. L. 18]  
*aykôka adī mabfālīn ay tēmataktjik?* can you not remain standing?  
*ngagêumi adī mabfālīn ay sagfătên nan kăyê ay nay?* why can we not  
 carry this wood?  
*mabfālīn:* it is possible, it may be; (Iloc. *bălīn*, power, ability)  
*ăngnêm nan mabfālīnmo* do what is possible for you, do what you can  
*mabfālīna ay âmīn* he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

*īkad* custom, habit, usage (but: *īkad* means: care)  
*īkădko ay măsŷyep* it is my custom to sleep; I use to sleep  
*īkădmi ay mănŷan sī âsê* it is our custom to eat dogs; we are wont to eat dogs; we use to eat dogs  
*nafêash nan tsūno, ikădtja ay umfleng* after (lit. "finished") the work they use to rest  
*īkădmi ay bumădong is nan âtăto* we use to sit on the stones at the council house  
*īnkadko ay umăli* I used to come [*īnkadko*: my "former" custom].

*ăla* the direct way; followed by the copula *ya*:

*ălak ya lăyayê* my direct way is "to flee;" I flee at once  
*ălām ya shŷmkep is nan ôlog* your direct way is entering the girl's dormitory; you enter directly the girl's dormitory  
*ketjêng ălān san anăkna ya kumălab is kăyo* then his son immediately climbed upon a tree [M. 12]

*umâyka ad Kandsón ketjéng álam ya ad Fěntok* you go to Candon and from there directly to Bontoc  
*ketjéng álamí ya nan págpag et loshfádmí ya ad Serwántes* then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

## NEGATIVES

319. The use of the different negatives in Bontoc Igorot is determined by strict rules.

The negatives are: *ádí*; *igá*; *ma/íd*; *fákén*; *tsáan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

### ADI

320. *Adí*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adí* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

*Adí* affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igorot.

*Adí* with the endings taken from the verb appears in these forms:

Personal:	Possessive:
1. <i>adíak</i>	<i>adík</i>
2. <i>adíka</i>	<i>adím</i>
3. <i>adí</i>	<i>adína</i>
4. <i>adíta</i>	<i>adíta</i>
I. incl. <i>aditáko</i>	<i>aditáko</i>
I. excl. <i>adíkámí</i>	<i>adími</i>
II. <i>adíkáyěi</i>	<i>adíyer</i>
III. <i>adítja</i>	<i>adítja</i>

In future *adí* takes (besides the endings) also the future prefix *ad-* from the verb.

*adíak umáli* I do not come      *adík kékkén* I do not know  
*adadíkámí umílcng* we shall not      *adadími sagfátén sa* we shall not  
    rest      carry this  
*adí éntsáno síya* he does not work      *adína kápén nan áfong* he does not  
    build the House

*adadíkámí umüy istíj* we shall not go there  
*nan laldíki adí lumáyayæ* the man does not run  
*nan ongána adítja ínkýat is nan wána* the children do not swim in the  
    river

*nan fáfáyí adína aldén nan kípan* the woman does not take the knife  
*nan mamamágkid adítja fakáshén nan fána* the girls do not break the jars  
*adík léytjén sa* I do not like that  
*adíka éngkálí!* do not speak!      *adíkayé éngkálí!* do ye not speak!  
*adíka éngkákálí is éläy ngäg is sa kén tödí* do not say anything whatso-  
    ever of this to him!

*adí tit/twa* not true, "untrue;"      *adí káwéls* not good, not fair, "unfair"  
*adí kag nannáy* not like this, "dissimilar"  
*adími íkad ay lumáyayæ is nan fálógnid* it is not our custom to run away  
    in battle

*adími tjeng/ngén tjakayé* we do not hear you  
*si Ugaug adína sibóén nan káyo* Ugaug does not cut the wood  
*umógiádka?—adíak!* are you afraid? — no! (I am not)  
*umáykáyé?—adíkámí!* are you going? — no!  
*nan káyæ ya adí tjaktjáki* the house is not large  
*adí tit/twa nan kálína* his words are not true  
*ádíka! ádíka!* don't! don't! (if the verb which the speaker has in his mind  
    is a personal verb)

*adím! adím!* don't! don't! (if the speaker has a possessive verb in his  
    mind)

*adíka kag fáfáyí ay ináka* do not cry like a woman!  
*ádí káwéls sa; ngäg sa!* this is not good; this is bad!  
*adími léytjén ay íntedéc'sna* we do not like to stay here  
*nan adík éngkalían* "my not speaking" (negat. Nom. act.)

From the root *ádí* the possessive verb: *ádíek*, pret. *inádik*, passive *máádi*, is derived, meaning: I deny, refuse, forbid, "let not: *adíek síka ay ímüy* I forbid you to go; *adíénmi tjaítja'y éngkalí* we let them not speak.

*aykétáko nganngáni* [ngan/ngáni] *ad Fántok?* are we near Bontoc?  
*adí!* no!

*aykēka insākīt?* are you sick? *ādī!* no! (*ādīak!*)

*umāykāmī ad Manīla ta engkāmī 'nkāēb is tilinsīla; ketjēng adī nan tākē*  
let us go to Manila that we make a moai; then the people "do not,"  
refuse to go [B. 41]

*ketjēng kanāna en "umāykāmīd man!" ketjēng adīna* then he says: "let  
us go!" then he does not permit (us to go) [B. 48]

*kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī* she says  
(saying): "come down, that we may eat!" then (her son) does not  
(come down) [K. 16]

*kanāntsa ön [kanantja en] "ifālam nan sagnim!" ketjēng ādī* they say:  
"come out to dance! (lit.: take out your dancing:); then she does  
not [L. 87]

*saāta'd fobfāy; ketjēng ādī* let us two go home; then he does not, he  
refuses [M. 11]

*admagēnta is nan fānfānīg ay āfōng* let us two live alone in the little  
hut; *ādī san anākna* his son refuses. [M. 14 f.]

*adī māfālīn sa!* this is impossible

*adīak māfālēd* I am not bound, not a prisoner

*adīkamī maayākan kēn tōdī* we are not called by him

Although *ādī* is the negative for verbs in the present and future, it  
is also employed occasionally (instead of: *iga*) with the preterite:

*adīk lināgo nan kāpis* I did not buy the cotton

*adīmi lūpawēd nan kafāyo* we did not send the horse

*adīkamī innālī* we did not come.

### IGA

321. *Igā* or *igāy*, not, not at all, is the negative for the preterite;  
employed sometimes with the present; it emphasizes the negation. *Igā*  
is not used with the imperative or the future. It takes from the verb the per-  
sonal or possessive endings. Its forms are:

	Personal:		Possessive:	
1.	<i>igāak</i>	<i>igāyak</i>	<i>īgak</i>	<i>igāyko</i>
2.	<i>igāka</i>	<i>igāyka</i>	<i>īgam</i>	<i>igāymo</i>
3.	<i>igā</i>	<i>igāy</i>	<i>igāna</i>	<i>igāyna</i>
D.	<i>igāta</i>	<i>igāyta</i>	<i>igāta</i>	<i>igāyta</i>
1. incl.	<i>igatāko</i>	<i>igaytāko</i>	<i>igatāko</i>	<i>igaytāko</i>
1. excl.	<i>igākāmī</i>	<i>igāykāmī</i>	<i>igāmī</i>	<i>igāymi</i>
II.	<i>igākāyē</i>	<i>igāykāyē</i>	<i>igāyē</i>	<i>igāyē</i>
III.	<i>igātja</i>	<i>igāytja</i>	<i>igātja</i>	<i>igāytja</i>

(The forms *igáyko* and *igáymo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igá* expresses a past tense:

*igáak umüy* I did not go, I never went

*igáykami masáyep* we did not sleep (or: *nasáyep*)

*igána fakáshén nan tóónan* he did not break the small jar (or: *finákash*)

*ígam ídju sa is nan alíwidmo* you never showed this to your friends

*igáyko [ígak] kánén sa* I have never before eaten this

*ígá inmáli sfya* he did not come

*igáyko sínágfad nan kimáta* I did not carry the double-basket "kimāta"

*igāmí flaén sa (infla)* we did not see it

*aykékáyya nasáyep?—igákami!* did you sleep?—no! (we did not)

*ayké nakaóto sfya?—igá!* did he finish cooking?—no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igá*:

*igá kakókét [kakékét] nan ístja* the meat was not cooked

*igá kaóto nan fínáyya* the rice was not cooked (is not yet done)

*nan fanga ya igá kapáyan* the jar is not filled, was not filled completely

*nan fálfeg ya igá kakáéb* the spear was not made, is not yet ready

*Pókis ya ketjéng si íga kalfneb* Pokis alone was not inundated (by the Great Flood) [L. 5]

*isátja'd ya mangáyya ya ígá kakáéb nan itjítja; isátja'd tēmóli* then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]

*ígá kátóy* not yet dead, almost dead

*ígay kápno* not yet full, not quite full

#### MA/ÍD

322. *Mă/íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

*ma/íd* is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igorot say: "there is not any making-of-yours of jars:"

*ma/íd kapéñyæ* is *fánga*; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/íd* has as personal verb these forms: *má/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtáko*; *ma/ídkāmí*; *ma/ídkäyæ*; *maídtjá*.

(As *ma/íd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/íd*, which expresses existence, "there is: *wóddá*.)

*Ma/íd*, being an independent verb, does not take the endings of other verbs (as *adí* and *igá* do); it has a future form: *adma/íd*; the following verb, Nom. act., does not take the future prefix.

*ma/íd nóang* there is no buffalo (here)

*ma/íd tákæ'sna* there is no person here; nobody is here

*ma/íd kánek* there is no eating-of-mine; I eat nothing; I do not eat anything

*ma/íd kanéñyæ* you do not eat anything

*ma/íd kinángko* I did not eat anything

*adma/íd kánèn* I shall not eat anything

*ma/íd nafákush* nothing is broken

*si Fánged ya ma/íd isná* Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adí*, but: *ma/íd*.

*ma/íd ásxæ* no dog; *ma/íd káyyæ* no wood; *ma/íd fæ'sæl* no enemy

*ma/íd íntjásak* I found nothing; "there is not my-having-found"

*adma/íd ítjásam* you will not find anything

*ma/íd ásxæ* is *inílak* or: *ma/íd inílak* is *ásxæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

*ma/idak ísna adúgka* I was not here yesterday

*ma/íd sýa ísna adwáñi* he is not here to-day or: *sýa ya ma/íd ísna adwáñi*

*ma/íd èntsáno* nobody is working (there exists not any working man, any worker)

*ma/íd tsúnoéna* he does not work anything

*adma/íd èntsáno* nobody will work

*ma/íd mángtek si sa* nobody knows that ("there exists none knowing that")

*ma/íd minléyad ay mangitsáotsao ken sýa* nobody wants to give to him

*ma/íd masúyep* nobody sleeps

*ma/íd inkáéb* is *táfay* nobody makes spears (pers. vb. *inkáébak* is...)

*ma/íd nangǵignan is nan ástæ* nobody was holding the dog ("there was not any holder of the dog")

*ma/íd mamáyad is nan lalaláki* nobody is paying the men

(As these examples show, *maid* in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

*míd namadóy is nan laláki* nobody has killed the man (there was not any slayer of the man)

*ma/íd innáli* nobody has come (there is none having come)

*ma/íd tákæ is makapadóy kén tódí* nobody can slay this one ("there is none as to be able to slay")

*ma/íd nimmímko is kának kén síka* I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")

*ma/íd anáþéna* he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

*sínæ nan fæstæ!*—*ma/íd!* who is the enemy?—Nobody! (there is none)

*ngäg nan kotók tōshā?*—*ma/íd!* what is the use of this?—nothing!

*ma/íd kotókmo!* *ma/íd nongnóngmo!* "there is no advantage for you; you are 'good for nothing!'"

*itáfonmo amín nan bilákmo ta ma/íd mangákœu* hide all your money, lest anybody steal it!

*ma/íd bilákko* there is no money of mine; I have no money

*ma/íd inílak si tákæ* I have seen no person, nobody

*ma/íd kánek is tináþay* I do not eat any bread

*ma/íd yáina is patatjím adwáni* he does not bring any iron to-day

*ma/íd intjánaumi is sngsing* we did not find any ring

*adma/íd ilágöyæ is ángsan* you will not at all sell many (*ma/id*: emphatic negat.)

*ma/íd ínnum ès is tjénun* you do not drink any water

*ma/íd maíla'sna!* there is nothing here to see! (lit.: to be seen)

*ma/íd maínum ísna* there is nothing here to drink (lit.: to be drunk)

*ma/íd makáéb ísna is táþay* there is nothing here to make (into) spears of sŷya ya *ma/íd ísna* he is not (not at all) here

*ma/íd intedéc is tafágo is nan fobángak* there is no tobacco in my pipe

*ma/íd [míd] éngkákalí adwáni!* let nobody talk now!

*ma/íd kafáyo kén tjátáko* "there is no horse for us;" we have no horse; no one of us has a horse

*ma/íd lincyádko* I wanted nothing; *míd siáðém* you like nothing, you are dissatisfied

*adma/íd álam [áláðém]* you will get nothing; you will not get anything



- adma/íd fayǎtjantja ken tjakayǎ* they will not pay you anything  
*ma/íd kanǎm!* do not say anything! ("let there not be your saying!")  
*mo shuɛ nan maðrɛni ay umǎli, ma/íd kǒðna* if any one is coming late,  
 he gets nothing. (*kǒak*: [107ff])  
*adma/íd kǒam* there will not be anything for you; you will not have any-  
 thing; ("there will not be your property")  
*ma/íd kalǎsay ken Tǒngay* there is no shield for Tongay; Tongay has no  
 shield  
*mǐd lǝngagna* there is no sense of his; he has no sense  
*mǐd kǎnkǎnǝnd's ǎkfǒb* there is no fruit for him to eat [P. 7]  
*tǎkǝn mo mid kǎnck is ǎkfǒb* nevermind, if I do not eat any fruit! [P. 7]  
*et ma/íd intjǎnami is fǎtug; kǎnfing nan intjǎnami* and we did not  
 find any pigs; goats we found [B. 15-]  
*mǐd nongnǝngna nan kayǎǝnyɛ* "nothing is its value, your gathered  
 wood;" the wood which you gathered is worthless [K. 2]  
*tay mǐd sǎddɛm ɛngkǎmi mangǎyɛ* because you are dissatisfied, we go to  
 get wood [K. 13]  
*mǐd nongnǝngmo* you are "worthless" [L. 64] [L. 72]  
*nan fatǎɛɛɛva ma/íd fǎlig* the world, there were no mountains [L. 1]; the  
 earth was without mountains  
*ma/íd inǎlǎmi is nan anǎkmo* we did not see anything of your daughter,  
 we did not see her at all [T. 5]  
*si pay Palpalǎking ma/íd inǎlǎna is kǎtjǝu* Palpalaking indeed did not  
 catch any fish [P. 2]

### FAKEN

323. *Fǎkǝn* [*fǎkǝn*; *fǎkǝn*], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay fǎkǝn fǎlǎdog*; by the use of *fǎkǝn* he implies that the thing is something else, something different from gold; it is brass.

*Fǎkǝn* is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *fǎkǝn*: *fǎkǝnak*, *fǎkǝngka*, *fǎkǝn sǎya*, *fǎkǝnta*, *fǎkǝntǎko*, *fǎkǝngkamǎ*, *fǎkǝngkǎyɛ*, *fǎkǝntja*.

*Fǎkǝn* is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").



*nannay ay áfong fákénko kóá* this house is not mine (my property)—but it belongs to an other

*nannay ay táfay fákéna [fákéna; fákóna] kóá* this spear is not his own—but...

*fakónak si Fánged; Olóshan sak/én* I am not Fanged; I am Oloshan

*fákín fobfáfáyí* not any women (- - - but girls.. or men... or boys...)

*fakín áseá, kósha sa* this is not a dog; it is a cat

*fakénak, tékken ay laláki* not I, but another man

*fakénak is ámüý* not I am going; (notice the use of the preposition *is*!)

*fakón sa!* this is not correct; it is not this, but —; “you are mistaken,” (it is right, it is correct: *sá sa!*)

*fakónak is nangwáni* it was not I who said so, but —; (notice the use of *is* and the Nom. agentis or “Participle!”)

*fakénka is nangánguén si sa* it was not you who made this

*fakónak is inmáli is nan táwéwéwé ay inmáý* it was not I who came last year

*fakón fáfáyí nan nangáéb si sa* not a woman has made this

*fakónak!* no, not I! (as answer upon questions like: was it you who did it?)

*fakénkami!* not we! also: *fakón tjakámí!*

*fakónmi náang* not our cattle; it is not our cattle

*fakénko kóá, fakónmo kóá, fákénna kóá, fákénmi kóá...* it does not belong to me, you, him, us; it is not mine, yours, his, ours...

*nan áfong ay nay fákéna kóá* this house is not his.

*nannay fákénta áma* this is not the father of us (two boys)

*nannay fákén kóan Táynan* this is not Taynan's; does not belong to Taynan—but to some other boy

*fakén nan kanám* what you say is not correct

*awáy nget fakén nan kinwánik* I was perhaps mistaken in saying so

*fakónkami Tagálog; Igolótkámí* we are not Tagálog; we are Igorot

*aykó tsaktsáki nan soklóngmo?—fákén tsaktsáki* is your hat large?—not large!

*fakén adwáni* not to-day (but some other day)

*fakén sa'sh kipan* this is no knife ('*sh*': prepos. *is*)

*fakén sa is tjénum* this is no water

*fakónak kén sýa* I am not he

*fakónak si Mátyu, si Antéloak* I am not Matyu, but I am Antero

*fakón sýa tékken* not he but an other

*na! nangkó fakén tji's fáfáyí!* well! (surprise!); why, this is no woman!

*laláki tji!* this is a man

*adfakénka is mangáéb is táfay* not you will make the spear!

*adfakénak is ámüý* it is not I who will go

*fakénkamí is nangwáni 'sh sa* it was not we who said this

*adfakēnka* 's *umāli*! it is not you who will come!

*fakōnak* is *mangāēb* is *nan āfong* it is not I who will build the house

*fakōnkami* 's *namadōy* is *nan lalāki* it was not we who killed the man

(But if the subject is not emphasized: *igāmi pinadōy nan lalāki*)

*aykō fākēn sa?* is it not so? is it different?

*fakōnkayē*'s *umāli* it is not you who shall come! [L. 59]

*fakōn sa'sh tsālādōy tay fanabfanānig* these are no logs (whole trunks of trees) because they are much too small [L. 53]

*nangkō fakōn tjakāyē is inkāēb si fānga* why! it is not you who make jars [L. 22]

*kanān nan anōtjina en* "nangkō—ēpom nāmō!" *isā ed kanān nan yān/a en* "fakōn! līpad pay ay nalāngolāngo!" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

*sak/ēn ngin ya fakōnak?* "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

*fakōnak si mangāyak is nan ānanāktja* it was (is) not I who called (call) their children

*fakōn sīya is nangāla is nan bīlak* it was not he who received the money

*fakōn sīya is nanībē is nan kāyo* it was not he who had cut the tree

### TSĀĀN

324. *Tsāān* [dāān], not yet, not, is employed as negative with verbs only.—*Tsāān* is probably an Ilocano loan-word. Cf. "saan."—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsāān* which appears then in these forms:

	Personal:	Possessive:
	1. <i>tsāānak</i> [ <i>tsāānak</i> ]	<i>tsāānko</i>
	2. <i>tsāānka</i>	<i>tsāānmo</i>
	3. <i>tsāān</i>	<i>tsāāna</i>
	D. <i>tsāānta</i>	<i>tsāānta</i>
I. incl.	<i>tsāāntāko</i>	<i>tsāāntāko</i>
I. excl.	<i>tsāānkāmī</i>	<i>tsāānmī</i>
	II. <i>tsāānkāyē</i>	<i>tsāānyē</i>
	III. <i>tsāāntja</i>	<i>tsāāntja</i>

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

*Tsāan* is frequently followed by the emphasizing particle *pay*: *tsāan pay*, not yet. There is no future form of *tsāan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adík fckāshēn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfckāshek nan batō is āēni* I shall soon throw the stone)

*tsāānak pay inmāy* I have not yet gone; *tsāānka pay inmāy; sīya tsāan pay inmāy* etc.

*tsāānko fckāshēn nan fālfeg* I did not (yet) throw the spear  
*tsāānak mabfālīn ay ēntsūmo, tay nan litjēngko ya īnsākīt* I can not yet work, because my finger is hurt

*tsāānkāmī inmāli* we did not (yet) come (synon.: *igākami inmāli*)

*tsāānko īlaēn* I did not yet see

*tsāāna kāpēn nan kalāsay* he did not yet make the shield

*tsāānko kināēb nan pīnang* I have not yet made the ax

*inmāli nan alīwidmo ay?—tsāan pay!* did your friend come? — not yet!

*nadōy nan itādmo?—tsāan!* did your brother die? — no! (he did not)

*tsāan nafākash nan tōēnan* the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

*kag kēn sak/ēn ākis* lit.: "like unto me also;" (the negative being omitted); or: *kag kēn sa/kēn ākis īgak īlaēn* nor did I see him (a negative with a verb).

326. *Pāād*, an emphasizing particle, is used in connection with negatives:

*igāak pāad lumāyay* I did not at all run away

*adlak pāad manībla* I do never smoke

*līnumag nan tjēnēm ya adīm pāad nongnōngēn nan fīnāyēi* the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

*tāddo adīm pāad tjipāpēn nan kōam?* how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

*ketjěngka 's ädl pãad makátap is nan kóam* then you alone can "absolutely" not catch yours [L. 61]  
*tay náel/öu nan tákæ ya adíka pãad umipatófo is tjěnxem* because the people are thirsty and you do not "at all" create any water [L. 72]  
*fangofangónék síka ya adíka pãad fumāngon* I keep trying to awake you and you never wake up [S. 11]

### KETJENG

327. *Ketjěng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjěng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

*ketjěng* takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjěngak*; 2. *ketjěngka*; 3. *ketjěng (sýa)*; Dual: *ketjěngta*; Plural: I. incl. *ketjengtáko*; I. excl. *ketjěngkămí*; II. *ketjěngkăyě*; III. *ketjěngtja*.

The verb governed by *ketjěng* is connected with it by the preposition *is*; rarely by *ay*, and is frequently accompanied by a negative particle:

*íläek amín ay lalaláki, ketjěng si Mólěng is ma/íd sina* I see all men, except Moling, (he) is not present here

*lěytjěnnmi nan amín ay ayáyam, ketjěng nan tlin is adími lěytjěnn* we like all birds, except the "rice-bird" (we do not like)

*amín ay fobfafáyí wodátja'sna, ketjěng si Akúnay is ma/íd sina* all the women are present, except Akunay (is not here)

*ketjěngak is ínkaéb si tájay* none but I, I alone make spears, just I make spears

*ketjěng sýa is manúbla* none but he is smoking

*aykő ketjěng na is kăyě?* is this all wood?

*ketjeng ay umnúmak is tjěnum* "ended is my drinking water," I do not drink any more water

*ketjěngka's adí pãad makátap is nan kóam* none but you cannot catch yours, i. e. only you cannot... [L. 61]

*aykő ketjěng na'sh monókkyě?* have you no more chickens than these; are these all your chickens? [L. 43]

## EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

*lěytjěnmí nan kalásay ay kăwís* we like the shield which is good, (*ay*: which is)

*nan laláki ay Igólót ya nan alíwidko* the man (who is) an Igórot is my friend

*kumalábka 's káyo ay ántjo* climb upon a tree which is high

*intó nan ongóna ay masáyep?* where is the child that sleeps? (the child sleeping)

*inflak nan ógsa ay linnáyay* I saw the deer which was running

*kékkeke nan lalaláki ay éntsúno (éntsúnotja)* I know the men who are working

*nan tákær ay ùmüy ad Malónosh* the people who go to Malólos [B. 4]  
*intó nan laláláki ay nasúyep ísna?* where are the men who were sleeping  
 here?

*nan jobfállo ay si yun/ak adfadsángéna sak/én* the boy, as my older  
 brother, will help me (ay: who is my.. or: as my..)

*tígtona nan fáka ay fákóna kóá* he keeps the cow which is not his own

*nan fafáyí ay umáli* the woman who comes

*nan ongóngá ay masúyep (ya) adí ináka* the child that sleeps is not  
 weeping

*kékkék nan laláki ay adumáli* I know the man who will come

*nan áser ay kinmán ya kóak* the dog that went out is mine

*nan ongóngá ay mafáa ís íli* the boy who is sent to town

*nan fínáyær ay maóto kén tjakámí* the rice which is cooked by us

*nan laláki ay umáli ya si íkídko* the man who comes is my grandfather

*nan fafáyí ay ninafóy ís nan wánis intedéé ísna* the woman who wove  
 the breech cloth lives here (pers. vb. *ináföyák* I weave)

*síya nannay nan mónok ay admapadóy aweiéwéni* this is the chicken which  
 will soon be killed

*nan laláki ay tumúktju ísna ya nalpó ís nan fílig* the man who is sitting  
 here came from the mountain

*nannay nan laláláki ay manublátja ís ángsan* these are the men who  
 smoke so much

*nan bílak ay nakátlo* the money which has been divided into three parts

*nan sóklóng ay ma/ísabfnd ya kóak* the hat which is suspended is mine

*nan laláki ay mangáéb ís nan táfay* the man who makes the spear..("the  
 man who is the maker of the spear" but not: who makes!)

*nan ápok ay minlágo ís nan patatjím* my master who buys the iron (is  
 the buyer)

*nan jobfállo ay mangáyak kén sak/én* the young man who calls me (the  
 caller of)

*nan fafáyí ay mǎngtek kén Fámnaak* the woman who knows Fumnak

*tjáí nan laláki ay nangyáí ís nan mónok* yonder is the man who brought  
 the chicken (who was the bringer of the chicken)

*nan laláki ay nangála 's nan bílak ya mangákóu* the man who took the  
 money is a thief

*kékkék nan jobfállo ay nangáéb ís nan fǎngkaær* I know the boy who  
 made the spear

*intó nan fafáyí ay nangwání sí sa?* where is the woman who said so?

*ílaém nan ongóngá ay nangálab ís nan káyo?* do you see the boy who  
 climbed the tree?

*nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedéc id Tukákan*  
the man who gave me his shield lives at Tucucan; the man, "the  
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

*nin-* see [62]; a literal translation is impossible.

*nannay nan ongóngá ay ninsóklong is nan inálan nan mamáḡkid* this is  
the boy whose hat the girl has taken ("this is the boy who is the hat-  
owner-(the hat) for the girl's taking"). (*inála* and Genitive Indi-  
cator *-n* suffixed)

*nan fafáyí ay ninfobánga is nan linagóak* the woman whose pipe I have  
bought...*is nan linagóanyæ*...you have bought

*nan laláki ay ninasáæwa is nan mamasáæp* the man whose wife is sleep-  
ing

*nan laláki ay nináfong is nan napæan* the man whose house is burnt

*nan fafáyí ay ninának is nan ináka* the woman whose child weeps

*nay nan fálfeg ay napótlong nan padáncugna* here is the spear whose  
shaft is broken; as the spear cannot be an "owner," the construction  
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — Nomen agentis with suffix *-an* and possessive endings. Translation impos-  
sible.

*nan laláki ay nangitsaotsádoana (nangitsaotsádoan) nan yáñ/ak is nan*  
*kípan ya gadsángyen* the man to whom my brother gave the knife  
is wealthy

*nan laláki ay mangitsaotsaoányæ is nan kípan*...the man to whom you give..  
*ay mangitsaotsádoam* to whom you give (singular)

*nan fafáyí ay mangiyalfam is nan káyæ* the woman to whom you bring  
the wood (*mangiyalfam* or: *mangiyaiam*; inserted *l*, see [16])

*nan ánānak ay mangitjuānmui is nan fēnga* the children to whom we show  
the flowers

*nan áseæ ay mangitsaotsádoan nan ongóngá is nan ístja* the dog to which  
the child gives the meat

*nan alíwídtáko ay nangípaoidantáko is nan áḡæb* our friends to whom  
we sent the box



*shoshõngettja nan fobfafađyi ay adfmi mangidjãan nan abõngöy* angry are  
the women to whom we do not show the agate  
*nan ib/atãko ay nangitsaotsaoantãko is nan mãkan* our companions to  
whom we gave the rice  
(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent — ay— Nomen actionis with possessive endings.

*nan lalãki ay kékkek woda'sna* the man whom I know is here (the man who is my-knowing-aim is here)

*aykím inlã nan tjõkaey ay innãfõn nan fafađyi?* did you see the bag which the woman has woven? (*inafõ* and *ligat. -n*, the "genitive indicator")

*nan ongãnga ay inlami* the children we saw (the children, our-seeing-aim)  
*nan kãye ay sibõenyey* the tree which you cut down (the tree which is your-cutting-aim)

*nan sõklong ay lagõan nan alãwidko* the hat which my friend buys (as my friend's buying-object)

*nan bflak ay isublina* the money that he changes

*nan istja ay iyãin nan ongõnga* the meat which the boy brings (as the boy's bringing-object; *iyãin* and *ligat. -n*)

*nan kãye ay adfye sibõen et admaẽngan* the tree which you do not cut down will grow (*et*: idiomatic particle preceding a main sent.)

*nan nõang ay padõyẽntja* the carabao which they are killing (as their killing-aim)

*nay nan sflad ay inlami* here is the letter we have received

*nan talãto nan Igõlot ay kinãeb Abbot ya kãwẽs* the pictures of the Igorot which Mr. Abbot made are good (which were Mr. Abbot's making-aim)

*nan tlnãpay ay kinãmmo* the bread you ate (as your-eating-object)

*wõdãye ken sflka nan sflad ay sinulãdan nan anõtjik* you have the letter which my brother has written

*intõ nan fobãnga 'y linagõak?* where is the pipe I have bought?

*nan ãfong ay flaẽm ya nan pabafẽngan* the house you see is the "pabafungan"



*nan ásew ay adíyew ayákan adí umáli* the dog which you do not call does not come  
*nan fafáyi ay kekkényew ya éntsáno is nan páyo* the woman whom you know is working in the rice patch  
*nan fafáyi inlágona nan sngsing ay intjasána* the woman sold the ring she had found  
*wódáy ken sak/én nan kípan ay inidjám* I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

*nan íli ay níyánakak ya adsáewwí* the country where I was born is far away (I bear: *fanakko*, Fr. *j'enfante*; *naiyánakak* I was born; [*níyánakak*]; the locative form used here is contracted from *níyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *níyáanakanmi*; but: we were born: *níyánákkami*.)

*nan íli ay ináyak ya tsaktsáki* to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umíyak is íli*, but not: *áyak is íli*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad íLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

*ípítjum nan áfong ay intedécan Anaewásal* show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

*nay nan káewad ay ninfalognítanmi adágka* here is the place where we fought yesterday (*káewad*: the place, spot, that was our battlefield)  
*ídjum nan páyo ay néntsánoan nan lalaláki* show me the rice patch where the men worked

*nay nan íli ay intedéántja* here is the town where they live

*nan áfong ay mamáyádsána is nan máнно* the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamáyádsak*, my paying-place; *nan mamáyádsantako* our paying-pl.)

*nan ágewb ay mangitafónana is nan sngat* the box in which she hides the earrings (the box which is her-hiding-place for earrings)

*nan ángan ay masuyepána* the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died  
*nan áfong ay nadöyan amána* the house in which his father died  
*nan págpag ay manibéantáko is nan káyo* the forest where we cut the trees (*sibóck*; Nom. ag. *manibér*; locat. Nom. *manibér-an*)  
*nan págpag ay mamadóyanyer is nan ógsa* the forest in which you kill the deer  
*nan áfong ay nangítjasantáko is nan bílak* the house where we found the money [even a form "*nangtjasantáko*", without *i*, exists]  
*nan twánga ay mangálantja is nan kátjōu* the river where they are catching the fish  
*nan twánga ay inkyatántja* the river where they swim  
*nan íli ay umáyan nan laláláki* the town whither the men go  
*nan íli ay nangipaoftan Olóshan is nan bílákua* the town to which Oloshan sent his money  
*nan djálan ay umáyantáko id Fěntok* the road on which we go to Bontoc  
*nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyí is nan pádsog* the rice field where the women plant the rice  
*nan íli ay nalpoantáko ya ad Fěntok* the town whence we came is Bontoc  
*nan íli ay nálpán (for: nalpóan) nan Igólot* the country whence the Igórot have come  
*nan laláki ay nináfong is nan intedéantáko* the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

"The place where..." is regularly expressed by one noun: *nay nan masuyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsūnoányer* your working-place; *nan nentsūnoányer* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *foyátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan ásrē* the council house where the dog was killed  
*nan páyo ay maitóntsan nan pádsog (maitóntsan, with inserted s and elided i for maitonítan)* the field where rice is planted  
*nan káerwad ay nadānan nan sngsing* the place where the ring was found (*nadānan* for: *naitjānan*)  
*nay nan nailagóan nan pákūy* here is the place where the rice was sold

Time: *nan ákyu ay inmalfak is nan íli ya téngaæ* the day on which I came to town was a holiday (*inmalíak* = *inmali* + *an* + *ak*)  
*nan tazæwín ay nintedécanmi ad Maníla* the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent — *ay* — verb in its instrumental form [262] as Nom. actionis with possessive endings.

*intó nan táfay ay inpadóymo is nan fæisæl?* where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

*nan mantílyo ay itikíkkó is nan patatjím* the hammer with which I strike the iron (my hitting-tool)

*nan mantílyo ay tsána ikáéb is nan táfay ya nafákash* the hammer with which he used to [*tsána*: 310] make the spear is broken

*nan wásay ay ipotlóngmi is nan káyæ* the ax with which we cut off the wood

*nan tólfeg ay itángéb nan laláki is nan pánguan* the key with which the man closes the door (which is the man's closing-instrument)

*nan fángkaæ ay ipadóyna is nan ayáwan* the spear with which he kills the buffalo

*nan kípan ay ikókót [ikékét] nan fobfafáyi is nan tóki* the knife with which the women cut the "toki" i. e. "sweet potatoes"

*nan pínanag ay inpotlóngko is nan ólóna* the ax with which I chopped off his head

*nan mantílyo ay naikáéb nan táfay* the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

*nan laláki ay kadíak ay éntsáno* the man with whom I work; (the man as my companion who works: *kadíak*: my partner, comrade, if there are but two persons; otherwise: *íb/a*, the companion)

*nan ápo ay éntsūnoantáko* the master for whom we work

*nan ápíy ay naotóan nan ístja* the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

*nan pánguan ay tumaktjikantáko* the door at which we stand (our standing place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falldog* the house behind which we found the gold
- nan djáa'y káyæ ay tumuktjáanmi is nan ênkakawáéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakángēna* or: ...*ay sasakángēna nan éntsunoantako* the house before which we work
- nan ípát ay laláláki ay íb/ak ay éntsūno* the four men with whom I work (who are my comrades)
- nan laláláki ay íb/am ay mangáéb is nan áfong* the men with whom you build the house
- nan alíwidyæ ay ikapányæ [ikaébányæ] is nan fálfeg* your friend for whom you make the spears
- nan fobfállo ay iyábfam is nan wánis* the young man for whom you weave the breech cloth; (*iyábfak*: I weave for somebody)
- nan gadsángyen ay ninlagóanmi is nan páküy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangálánnyæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyæ mangálán is nan kápis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fátug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

### 336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmōli* it is I who came; I (am) the "one-having-come"
- síka nan nangisáad is nan sóklong* it was you who laid down the hat
- síya nan nafálerd* it was he who was bound, (imprisoned)
- tjakámí nan mángtek ken tjáftja* we are those who know them
- ketjéng iláén san tjáftja ay níftæg kén síya...* then those who were with him saw....

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngéntja nan kanánmi* they hear (that which) what we say; "our saying" [B. 58]

*ipāflam nan ĩntjasam* show (me) what you have found, "your finding"  
*ĩldēnmi nan kinaǵpna* we see what he made  
*adĭk lēytjēn nan ĩntsaotsāona* I do not like what he gave (me)  
*adĩmi mafalĩn ay kǎpēn nan kǎnǎn nan lalǎki ay kǎpēn* we cannot make  
 what the man tells us to make.  
*adĭk kēkkēn nan kǎnǎna* I do not understand what he says ("his saying")  
*ĩfǎǎgmo ken sak/ēn nan ĩyaǎna* tell me what he brings ("his bringing")  
*nan leytjēna ya kǎwǎs* that which he wants is good  
*tjēng/ngēk ǎmĩn nan kǎnǎna* I hear all he says ("all his saying")  
*ma/ĩd ĩsna nan lēytjēm* here is nothing you like (but: *ma/ĩd lēytjēm*  
 you like nothing)  
*kǎnǎm ǎmĩn ken sak/ēn nan kēkkēm* tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

*ĩntō nan nangisǎd is nan kanĩyǎbna?* where is the one who laid down his  
 shield  
*nay nan nangitōli is nan bĭlak* here is the one who returned the money  
*sĭtōnǎ nan nangĭla ken tjakayǎ* this is the one who saw you  
*sĭtōdĭ nan nangyǎi is nan kǎtjing* this is the one who brought the brass  
 (the bringer of the brass)  
*ǎlǎy sĭnu ay ĩsha mo mǎ/ĩd fikǎshna, ǎdĭ makifalōgnid* any one who is  
 not strong, does not go to battle, with his comrades; "whosoever, if  
 there exists no strength-his, does not...."  
*ǎlǎy sĭnǎ ay ĩsha mo adǎdsa nan bilǎkna ya gadsǎngyen* whosoever has  
 more money is a "gadsǎngyen", a wealthy man  
*mo sĭnu nan ĩsakĭt adĭ ěntsǎno* everyone who is sick does not work (*mo*  
*sĭnǎ...if any one is sick....*)  
*mo sĭnu nan nangǎla is nan kipǎngko ĩǎkongna kēn sak/ēn!* he who has  
 taken my knife, shall return it to, me! (*mo*: if; *sĭnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *ǎytja*. (In this grammar it is however separated.)

*nan mantĭlyo ay tsǎna ikǎēb is nan tǎfay* the hammer with which he used  
 to make spears [334-]  
*nan mantĭlyo ay tja ikǎēb nan lalǎki is nan tǎfay* the hammer with which  
 the man usually makes spears

*nay nan laláki ay tja [tsa] mingyáí is nan tindápay* here is the man who brings (every day) the bread  
*nay nan fobfafálla ay tjátja [tsátsa] mangístja is nan ístja* here are the young men who often eat the meat  
*wodá nan naamasháŋgan ay tsa mamálid is san ílid nan wánga* there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

*intó nan nangálan ámam ay ístja?* where is the meat which your father has brought? (instead of *nan ístja' ay nangalan amam*); also: *into nan nangalan amam is nan ístja?*

*ta énta aláén san ínflak ay naláŋgolángo ay lipáđ* let us two go to get the very dry wood which I have seen [L. 3]

*engkäyč' d ilágo nan kinačpyč' ay fánga* you shall go to sell the jars which you have made [L. 24]

*nan tsák anóban ay láman ya nan ógsa* the wild pigs and deer which I used to hunt [M. 8]

*ya nan tsam inpaiyáí ay shengédko* and the food which you used to send (had her bring to me) [M. 12]

*áŋsan nan ináána [inálána] ay kátjöu* many, plenty were the fish which he caught [P. 2]

*ayáka nan inálak ay kátjöu* great many are the fish which I caught [P. 8]

*umúytja nan ninlápis ay sináki* the brothers who had cleared the ground went [R. 8].

## INTERROGATIVE SENTENCES

339. *Sentence-Questions*, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*aykǝ*" (in its various forms) followed by the verb whose endings are transferred to *akyǝ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the *Nomen actionis*. —

*Word-Questions* are introduced by interrogative pronouns or adverbs; such as: *sǝnu*, *ngǝg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: *Nom. actionis*, respectively *Nom. agentis*. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. *Sentence-Questions*. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

*adumǎllika ǎkis?* will you come again?

*timmǝli sǝya?* has he returned?

*karǝls nan mǎkan?* is the rice good?

*karǝlska?* are you well?

*abfolǎtǝm sa?* do you believe that?

*inǎnapyǝ nan ǎnǎnǎk?* did you seek the children?

*soklǝngmo nannǎy?* is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

*inmǎyka ay?* did you go, did you?

*masuyǝptja ay?* do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.



341. Sentence-Questions are frequently introduced by the untranslatable particle *aykδ* [*aikδ*; *aykī*; *aykē*; *ākī*]; *aykδ* consists probably of the interrogative *ay* and an element *kō* which is found also in other combinations treated later. [426; 427]

*Aykδ* merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykδ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

*Aykē* or *aykδ* appears in these forms, after taking the endings from the verb:

	Personal:	Possessive:
1.	<i>aykēak</i> [ <i>aykōak</i> ; <i>akīak</i> ; <i>aykīak</i> ]	<i>aykēk</i> [ <i>aykōk</i> ; <i>akīk</i> ; <i>aykīk</i> ]
2.	<i>aykēka</i>	<i>aykīm</i>
3.	<i>aykē</i>	<i>aykēna</i>
D.	<i>aykēta</i>	<i>aykīta</i>
I. incl.	<i>aykētāko</i>	<i>aykētāko</i>
I. excl.	<i>aykēkāmī</i>	<i>aykīmi</i>
II.	<i>aykēkāyē</i>	<i>aykēyē</i>
III.	<i>aykētja</i>	<i>aykētja</i>

*aykōka adumālī ākis?* will you come again?

*aykδ tinnōli sīya ay?* has he returned? Ger. kam er zurück, ja?

*aykδ kāwīs nan mākan ay?* is the rice good?

*aykēm abfolūtēn sa?* do you believe that?

*aykēm adī abfolūtēn sa?* do you not believe that?

*aykēyē inānap nan ānānak?* did you seek the children?

*aykēyē adī intjāsan nan ānānak?* did you not find the children?

*aykδ soklōngmo nannay?* is this your hat?

*aykēkāyē nanūbla?* did you smoke?

*aykēka iTukūkan?* are you a man from Tucucan? are you from Tucucan?

*aykēkāyē iFēntok?* are you Bontoc-men?

*aykδ nannay ay āfong ya kōam?* is this house yours?

*aykē wōday ken sīka nan tafāgo ay kōak ay?* have you any tobacco for me? ("is there with you tobacco which -will be- my property")

*aykīm kēkkēn sīya ay fafāyi ay?* do you know her?

*aykēyē kīntek nan alāwidmi ay?* did you know our friends?

*aykēm infila nan fēszēl ay?* have you seen the enemy?

*aykδ inkāēb sīya is nan ālang ay?* is he building the granary?

*aykēna fīnkash nan fālfeg ay?* did he throw the spear?



*aykôka áfus nanábla?* have you smoked before?

*aykém igá iníla sa?* did you not see this?

*aykém igá áfus kinwáni sa ay?* had you not said this before?

*ayké natángfan nan pánguan?* has the door been closed?

*aykétja natekuáfan nan pánguan?* have the doors been opened?

*aykô ífgton nan laláki nan ásré ay?* does the man hold the dog? (*ífgto* and *lig. -n*) (is the man's holding-aim the dog?)

*aykô wôday [aykíwáy] is nan ongóngá nan kípángko ay?* has the boy my knife?

*aykô inayákan nan laláki nan anákna?* did the man call his child?

*ayké kénan nan ásré nan ístja?* did the dog eat the meat?

*aykô kápén nan laláki nan táfay?* does the man make the spear?

*aykétja kápén nan táfay?* do they make the spear?

*ayké kápén nan lalaláki nan táfay?* do the men make the spears?

*aykô wôddá'sna'sh'áma?* is the father here? (*'sna=ísna; sh'=si*, person. art.)

*aykéka fakén is nangángnén si sa?* was it not you (but an other?) who did it?

*aykô síka nan namádkash is nan fángá ay?* was it you that broke the pot?  
*fakénak!* not I!

*aykô fakón sa?* is it not so? is this not right?

*aykôkáyē nasáyep?* did you sleep? *igákkámí!* we did not!

*aykéka umáli aswákas?* will you come to-morrow? *adíak!* I shall not!

*aykô nakaôto síya?* has he finished cooking? *tsáan pay!* not yet!

*aykôka ínsákít?* are you sick? *no* [pronounce like our: *naw!*], *ádí!* no!

*aykôttáko ngan/ngáni ad Féntok?* are we near Bontoc? *ádí, adsáéwí kay man, tsáan!* no, quite far away, not yet

*akíwáy* [for: *ayké wôday*, is there?] *mákkányē?* have you any rice? (is there your rice?)

*aykô sak/én?* *aykô síya?* is it I? is it he?

*aykô wôddá'sna?* is he here? *ma/íd!* no! *ma/íd kay sína* he is indeed not here

*aykô ánákmó sítódlí?* is this your child? *fakónko ának!* not mine!

*aykékáyē inmáli?* did you come? *fakón tjákkámí!* or: *fakónkami!* not we (but others)!

*aykô nadóy nan yán/am?* has your older brother died? *tsáan!* or: *igá!* no! (he has not)

*aykôkáyē igá nafáldé?* have you not been fettered? *igákkámí!* no!

*aykôttja káwís nannáy ay táfay?* are these spears good?

342. In interrogative sentences frequently the particle *ngĩn*, perhaps, probably, is employed, with or without *aykẽ*; particularly with the future: *adumǎlika ngĩn?* will you probably come? *padǎyẽntja ngĩn nan fǎtug?* will they perhaps kill the pig? *inmǎli ngĩn si ǎna?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngĩn* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *ǎy!* or: *ǎčẽn!* [*ɔčẽn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "ǎy!":

*aykĩm inǎla sǎya?* did you see him? (*ǎy!*) *inǎlak!* yes, I saw (him)!

*aykĩyǎ kĩntck sa?* did you understand this? (*ǎy*) *kĩntckmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *ǎčẽn* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

### SINU

344. Word-Questions with *sĩnu* [*sĩnǎ*]? who? *Sĩnu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sĩnu*. If the subject of the question is a noun, *sĩnu* remains unchanged; the noun follows.

*sĩnuak?* who am I? *sinǎka?* who art thou? *sĩnu sǎya?* who is he? *sinǎkǎm?* who are we? *sinǎkǎyǎ?* who are you? *sinǎtji?* who is that? (*tji*: there)

*sĩnu si Angay?* who is Angay? *sĩnu si Abakĩd?* who is Abakid?

*sĩnu nan mamǎgkid ay nay?* who is this girl?

*sĩnu nan mamamǎgkid ay nay?* who are the girls here?

*sĩnu nan ǎpom?* who is your master?

*sĩnu nan plesidẽnte?* who is the village-chief? (president)

*sĩnu nan ǎmǎyǎ?* who is your father?

345. *Sĩnu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

*sġnu nan umġli ġsna?* who comes there? (who is the one coming)

*sġnu nan ġmmġli?* who has come? who came?

*sġnu nan adumġli?* who will come? *sġnu nan ʔöddġ'sna?* who is here?

*sġnu nan nġntsġno ġstġġ?* who was working yonder?

*sġnu nan ġmġy ad Manġla?* who is going to Manila?

*sġnu nan mġġġg ken sġkġ?* who comes with you?

*sġnu nan nġġġg kġn tġdġ?* who came with him?

*sġnu nan napadġy ġs nan fġsġl?* who has been slain by the enemy?

*sġnu nan mafġlġd kġn tġġtġa?* who is being bound by them?

*sġnu nan tġmmġli?* who has returned?

*sġnu nan mamasġyġp ġs nan ġfong?* who is sleeping in the house?

*sġnu nan lumġyayġ?* who is running away?

*sġnu nan mangʔġni ġs nannġy?* who says so (that)? (who is the sayer of that?)

*sġnu nan nangʔġni ġs nannġy?* who said so?

*sġnu nan mangġnab kġn sak/ġn?* who seeks me?

*sġnu nan mang/ngġ [mang/ngġy; mang/nġy] ġs nan ayġyam?* who hears the bird?

*sġnu nan mamġngon kġn tġdġ?* who wakes him up?

*sġnu nan nangġġb ġs nan ġfong?* who made the house?

*sġnu nan mġngtek kġn tġdġ?* who knows him?

*sġnu nan nangġlad ġs nan kamġflam?* who has taken (forcibly) your sword ("bolo")?

*sġnu nan nangġla ġs nan tolfġgko?* who has taken my key?

*sġnu nan tsa mangyġi ġs nan ġstġa?* who brings the meat usually?

*sġnu nan nangġla's nan lalġki?* who has seen the man?

*sġnu nan nangġtġan ġs nan sġngsġgna?* who has found his ring?

*sġnu nan nangġdġġa ġs nan patatġġm ken sġka?* who has given you the iron?

*sġnu nan nangʔġni si sa ken tġakġyġ?* who has told you this?

*sġnu nan mangġyak ken sak/ġn?* who is calling me?

*sġnu nan nangġbġ ġs nan kġyo?* who cut down the tree?

*sġnu nan mangyġi ġs nan sabġtosġko?* who is bringing my shoes?

*sġnu nan nangġpġy ġs nan fġdsok ġs nan ġfong?* who put my coat into the house?

*sġnu nan mġngan ġs nan mġkan?* who eats the rice?

346. *Sġnu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

*sġnu nan kĕkkĕm?* whom do you know?

*sġnu nan ġinukĕĕwam?* whom did you call?

*sġnu nan ġlaĕm?* whom do you see? (who is the seeing-aim-yours)

*sġnu nan tġetġĕng/ngĕm ay tsa mangayġĕweng?* whom do you hear singing?

*sġnu nan tĕmmĕm?* whom do you press?

*sġnu nan ayĕkantja?* whom do they call?

*sġnu nan ayĕkan* (or: *ayĕkantja*) *nan lalalĕki?* whom do the men call?

*sġnu nan tĕytġĕnyĕ?* whom do you like?

*sġnu nan ġġgton nan mamĕgkid?* whom does the girl hold? (*ġġgton*: with Gen. Ind. *-n*)

*sġnu nan adpadġyĕnyĕ?* whom will you kill?

*sġnu nan ġntĕfona?* whom did he hide?

*sġnu nan ġntlatĕko?* whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

*sġnu nan mangayakĕnyĕ?* (usually: *sġnu nan ayĕkanyĕ*) whom do you call?

*sġnu nan mamalĕdsĕnyĕ?* (*s* inserted) who is it that you bind?

*sġnu nan mangġbĕlĕnyĕ?* (usually: *ġbĕyĕ*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *sġnu nan tĕmkĕlĕnyĕ?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *tĕmkĕyĕ* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tkĕlek*, with causative prefix *pa* [also: *patkĕlek*]).

347. *Sġnu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

*sġnu nan ninĕfong?* who is the house-owner? whose house is it?

*sġnu nan ninĕsĕ'shtġi?* whose dog is that? ('*shtġi* = *ġstġi*)

*sġnu nan ninongĕnga ay nay?* whose child is this?

*sġnu nan ninĕfong is nan ġnĕyam?* into whose house did you go (have you been)?

*sġnu nan ninsōklong is nan inālanyġ?* whose hat did you take? (who is the hat-owner, for your taking—the hat)

*sġnu nan ninongōnga ay namadōy is nan monōkko?* whose boy killed my chicken?

*sġnu nan nināfong ay kāpġn nan lālāki?* whose house does the man build? (*nināfong*, or: *nan ninkōa nan āfong*; *ninkōa* is said only of material property)

*sġnu nan ninfālfeg ay kinaēpna?* whose spear has he made? (The particle *ay* refers in this and similar constructions to the preceding noun separated from its prefix *nin*—: *ninfalfeg ay...*, *ay* refers to *falfeg*, not to *ninfalfeg*.)

348. The dative “to whom?” is expressed by *sġnu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

*sġnu nan nangipaflam is nan sġgfi?* to whom did you show the rain hat?

*sġnu nan mangipaflaānyġ is nan sūlad?* to whom do you show the letter?

*sġnu nan nangitsaotsaoāntja is nan kalāpit?* to whom did they give the dinner-basket?

*sġnu nan mangitsaotsāoan nan lālāki is nan bīlak?* to whom does the man give the money? (who is the man’s giving-place for the money?)

*sġnu nan mangiyallam is nan kāyo?* to whom do you bring the wood? (*l* inserted)

*sġnu nan mangiyallantja’sh nan pākūy?* to whom did they bring the rice?

*sġnu nan admangitsaotsāoan nan lālālāki is nan āsġn?* to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

*sġnu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (*iyābfak*: I weave for someone)

*sġnu nan ikapānyġ is nan kūtlā?* for whom are you making the night-cap? (*ikapānyġ*, or: *ikaēbānyġ*)

*sġnu nan ēntsūnoam* (plur. *nan ēntsunōanyġ*)? for whom do you work?

*sġnu nan nang/angnġn/ānyġ si sa?* for whom did you do it?

*sfnu nan nifuegkányē is fli?* with whom did you go to town? (who were your companions, those going with, to town)

*sfnu nan kaduāna ay nangfstja is nan fstja?* with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduāna*; so: *katlēmi* our companion of three persons; *kapātmi* of four persons)

*sfnu nan fb/am ay inmāli adūgka?* with whom did you come yesterday? (who was your companion, *fb/a*, who came yesterday?)

*sfnu nan ib/atāko ay mangāēb is nan katyūfong?* with whom do we build the hut?

*sfnu nan ib/āna ay masfeyep?* with whom does he sleep?

*sfnu nan fb/an nan lalāki ay ēntsfnō?* with whom does the man work?

*sfnu nan ib/āyē ay manālan?* with whom do you walk?

*sfnu nan minlagōam is nan pākūy?* from whom do you buy the rice?

*sfnu nan ninlagōantja is nan āsfn?* from whom did they buy the salt?

*sfnu nan mangalānyē is nan kātjing?* from whom do you get the brass?

*sfnu nan tsāyē mangālaan is nan fāyash?* from whom do you usually get your sugar cane-brandy?

*sfnu nan napadōyan is nan fūtug?* by whom was the pig killed?

*sfnu nan nilagōan is nan nōang?* by whom was the buffalo sold?

(The active construction is preferable to the passive.)

### NGAG

350. The rules established for *sfnu* hold also for *ngāg*? what? We may assume also that our copula is inherent to *ngāg*.

Examples of constructions in which *ngāg* is subject or direct object, or where it is governed by our prepositions:

*ngāg sa?* what is this? *ngāg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)

*ngāg nan ngātjāna?* what is his name?

*ngāg nan kotōkko ay insūlad?* of what advantage is it for me to write? what is the use of my writing?

*ngāg nan umāli istji?* what comes there?

*ngāg nan inmāli istji?* what came there?

*ngāg nan āmad; nan īnmad?* what happens; happened?

*ngāg nan āmad ken sfka?* what happens to you? how are you? how do you do?

*ngāg nan āmad is nan tjāpānmo?* how is your foot?

*ngăg nan inmad is nan ôlom?* what "has happened" to your head? what is the matter with your head?

*ngăg nan tumăyar istj?* what flies there?

*ngăg nan nangăđeb is nan domđngck?* what made the noise?

*ngăgka man ken Băgti?* what are you to Bugti?, i. e. how are you related to him?

*ngăg nan flaem?* what do you see?

*ngăg nan nămămăm?* what do you think?

*ngăg nan isublin Antéro?* what does Antero change?

*ngăg nan igton nan lalaldăki?* what do the men hold?

*ngăg nan ibfakătja amăn?* what do all ask?

*ngăg nan đajun Olôshan is nan đfongna?* what is Oloshan showing in his house?

*ngăg nan leytjěna [leytjěna]? what does he want?*

*ngăg nan kăndăm si sa?* what do you say to this? what do you call this?

*ngăg nan lincyădyě?* what did you want?

*ngăg nan angnên nan fafăyi?* what is the woman doing?

*ngăg nan angněna?* what is she doing?

*ngăg nan otôenyě ay lalaldăki?* what are you cooking, you men?

*ngăg nan inăkăđm kěn tōđl?* what did you ask of him?

*ngăg nan kinwăđnin amam?* what did your father say?

*ngăg nan đfusna infăka?* what had he asked?

*ngăg nan fkanyě?* what are you doing?

*ngăg nan mangôtđanyě is nan fňđyě?* in what do you cook the rice? (what is your-cooking-place for the rice?)

*ngăg nan ifakăkmo is nan kăyo?* with what do you cut the wood? (what is your cutting-tool for the wood?)

*ngăg nan itangăbko'd is nan đgrăb?* with what am I to cover the box?

*ngăg nan inkăđim kěn sfya?* of what did you speak to him? (*ikăđlik*: I speak of...)

*ngăg nan infăđig nan ongóngna ken sika?* with what did the boy strike you?

*ngăg nan ipăđ/ong nan lalaldăki is nan găngsa?* with what do the men strike the gong?

Observe the idiom: *aykđ ngăg ta...* "why should I..." (indignantly)

*aykđ ngăg ta umăyak?* why should I go?

*aykđ ngăg ta itsaotsăđomi nan bflakmi ken sfya?* why should we give our money to him?

*aykđ ngăg ta alăđem nan fsa ay kătjđu?* why should you get a single fish?

[P. 3]



*aykǝ ngǎg ta alǎēm nan kǝweng nan tǎlǎid?* why should you get the "ear"  
of a fish: *tǎlǎid?* [P. 5]

*aykǝ ngǎg ta ofǎtjǝk sǝka?* why should I untie you? [P. 10]

*aykǝ ngag ta alǎēm nan gǎngsa?* why should you obtain the gong? [P. 12]

*aykǝ ngǎg ta ǎlǎgǝyǝ nan kafǎyo?* why should you sell the horse?

*Nǎn* = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sǝnu ay...* and *ngǎg ay...which...?*, used attributively with substantives, require the same constructions as *sǝnu* and *ngǎg*. *Sǝnu ay...* is used with persons; *ngǎg ay...* with animals and things, but also sometimes with persons.—*Ngǎg ay...* has also the meaning: what kind of?..

*sǝnu ay ongǝnga nan nǎdǝy?* which boy has died?

*ngǎg ay kanfǝyab nan kǝam?* which shield is yours?

*sǝnu ay lǎlǎki nan finmǎla?* which man went out? (or: *ngǎg ay lǎlǎki...*)

*sǝnu ay fǎfǎyi nan nangiyǎlǝ's nan fushǎngan?* which woman has brought the large jar? (or: *ngǎg ay fǎfǎyi...*)

*sǝnu ay ongǝnga nan ǎmǝy is iskufla?* which boy goes to school?

*sǝnu ay inǝna nan nangwǎni si nannay?* which old woman has said this?

*sǝnu ay mamǎgkid nan nǎmǎkash is nan ǎgan?* which girl has broken the pot?

*sǝnu ay lǎlǎki nan ayǎkanyǝ?* which man do you call?

*ngǎg ay bǎyok nan ishugǝtmo?* which kettle do you put on the fire?

*ngǎg ay nǝang nan ǎlǎgoyǝ?* which buffalo do you sell?

*ngǎg ay kǎyǝ nan sinibǝyǝ?* which tree did you cut down?

*ngǎg ay ǎli nan ǎntedǝcǎntja nan Igǝlot?* in which country do the Igorot live?

*ngǎg ay pǝnang nan ǎtytǝm?* which ax do you like?

*ngǎg ay lǎlǎki nan ǎnayǎkan Fǎmnak?* which man did Fǎmnak call?

*ngǎg ay fǝbǎnga nan ǎtytǝn nan fǝbfǎllo?* which pipe does the young man like?

*ngǎg ay ayǎyam nannǎy?* what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sǝnu ay...* construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.



- sñu nan ongóna ay ñmüy is iskuñla?* which boy (who is the boy who...) goes to school?
- ngăg nan táfay ay kinađpmo?* which spear did you make? (which is the spear that you made?)
- sñu nan fafáyi ay inmáli?* which woman came? (who is the woman who came?)
- ngăg nan fángá ay nafákash?* which pot is broken? (which is the pot that is broken?)
- ngăg nan káyang ay pilfem?* which spear do you choose? (which is the spear that you choose?)
- sñu nan alfevidmo ay mangáktam is nan sáong si áser ay?* to which of your friends do you give (some of) the dogs teeth?
- sñu nan laláki ay éntsūmoányě?* for which man do you work?
- ngăg nan ñli ay nalpányě [nalpóanyě]? from which town did you start?*  
(which was the town as your starting-place?)

## NGAGEN

352. "Why" is expressed by *ngăgên* (probably a compound of *ngăg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

## Personal:

1. *ngăgênak* [*ngagónak*]
2. *ngăgêngka* [*ngagóňka*]
3. *ngăgên* [*ngagêng; ngagón*]
- I. incl. *ngăgéntáko*
- I. excl. *ngăgêngkămí*
- II. *ngăgengkăyě*
- III. *ngăgéntja*

## Possessive:

- ngăgck* [*ngăgěk*]  
*ngăgêm*  
*ngăgêna* [*ngagóna*]  
*ngăgéntáko*  
*ngăgênmi*  
*ngăgényě*  
*ngăgéntja*

The "endings" *ek*, *en*, etc., without *ngag-*, are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man*. The particle *ay?* stands usually at the end of interrogative sentences of this kind.

- ngagêngka man madémidéni ay fumáňgon?* why do you get up ("awake") so late? (*ngagêngka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)
- ngăgêm yái sa'y [sa ay]?* why do you bring that?
- ngăgêngkăyě man tinmóli ay?* why, pray, did you come back?
- ngăg man éntja néňkalí ay?* why did they speak? (*man* separates *ngăgéntja*)

*éntja man adí umáli'sna?* why do they not come here?  
*ngágéntja man adí éntsúno ay?* why — say! — do they not work?  
*ngágén ayákan nan laláki síka ay?* why does the man call you?  
*ngágengkáyě inmáli'd Samóki ay?* why did you come to Samóki?  
*ngágényě igá insúno nan káyě'y nay ay?* why did you not burn this wood?  
*ngágéntja 'nasikógong nan lalaláki ay?* why do the men strike each other?  
 ('nasikógong: [301])

*ngág man ém tinángfan nan ágrəb ay?* why did you cover the box?  
*ngágón man inmáli'sna?* why has he come here?  
*ngág en mabóy [mabó] nan fádsok ay?* why is my coat wet?  
*ngágóna jinákash nan ágěpko ay?* why did he break my box?  
*ón adí ay?* why not? [én]; *óna adí ay?* why (does he) not?  
*ngágényě inóto nan mákan ay?* why did you cook the rice, why?  
*ngágéngka man ináka ay?* why are you crying?  
*ngágém padóyén nan áser ay?* why do you kill the dog?  
*ngágéntja napéan nan áfong ay?* why were the houses burnt?  
*ngágéngka man wódá'shna ay?* say! why are you here? ('shna: ísna)  
*ngágéntáko man maáéníáéní ay umfleng ay?* why, pray, do we rest so long?  
*ngágón man pílen nan fobfafáyi nan síleng ay?* why do the women select the beads?  
*ngágón aláén Isding nan wúe ay?* why does Isding take the rattan?  
*ngágéngka fákón is nangáéb is nan kólong ay?* why did you not make the chicken coop?  
*ngágén mapadóy nan nóang ay?* why is the buffalo killed?  
*ngágéntja maángo nan ámn ay fobfafáyi ay?* why are all women laughing?  
*énye man totóyén síya ay?* why do you speak to him? why do you address him?  
*ngágéngkáyě tsa ináka ay?* why do you keep crying?  
*ón ma/íd ay?* why is there nothing?  
*en ma/íd kalásayna ay?* why has he no shield?  
*ngágéntáko adí ímúy ay?* why do we not go?  
*ngágém adí kánán ay?* why do you not tell (it)?  
*ngágéngka adí kumáéb is táfay ay?* why do you not make any spears?  
*ngág man éngkáyě adí manúbla ay?* why do you not smoke?  
*ngágéntja adí totóyén sítódí ay?* why do they not speak to that one?  
*ngágím igá yáí nan baldágmo ay?* why did you never bring your gun?  
*ngág man éngka adí éntsúno ay?* why are you not working?

*ngăgên igă inayăkan nan ongônga sak/ên ay?* why did the boy not call me?

*ngăgêm adî idju nan đfongmo kên tônă ay?* why do you not show him your house?

*ngăgôn adî îlğton Tăynan nan đsê ay?* why does Taynan not hold the dog?

*ngăgôn igă nafălêd nan mangăkđu ay?* why has the thief not been bound?  
*êm igă payăn na nan sokôngmo?* why did you not fill there your bowl?

[R. 24]

*êngkăyê man lumăyayê ay?* why do you flee? [B. 50]

### INTO

353. *Intô* [ento] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intô*; thus we can probably more readily understand the various examples: *Intô* = where is, are, was, were, etc.) *intôak?* where am I? *intôka?* where are you? *intô sfya?* where is he? *intôkamî?* where are we? *intôkăyê?* where are you? *intôtja?* where are they?

*intô si Lang/ăgan?* where is Langăgan? *intô sh'ăma?* where is father?  
 [sh' = si]

*intô nan kaewôdna [kaewădna]?* where is his place? where is he?

*intô man đkis nan kípăngko?* where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

*intô pay nan alřwidko?* where is my friend? (*pay*: emphasizing particle)

*intô nan ũmüyănyê?* where do you go? Or: *intô nan ayănyê?* [ayan-see: 333]

*intô nan inteděcăntja?* where do they remain? (live)

*intô nan inteděcan nan lalalăki?* where do the men stay?

*intô nan ũmüyam?* *intô nan đyam?* where do you go?

*intô nan nasŭyepănyê?* where did you sleep? (where was your sleeping-place?)

*intô nan inlipăyan nan đnănak?* where do the children play?

*intô nan nantjasănyê is nannay ay kfyêd?* where did you find this gourd?

*intô nan admangandăna?* where will he eat?

*intô nan nangipăyam is nan soklôngko ay?* where did you put my hat?

*intô nan nangitafôn nan mamăgkid is nan kădpas?* where did the girl hide the blanket?

*intô nan nangitjânana si sa?* where did he find this?

*intô nan nangitsaotsôoam is nan bflak kên tōdī?* where did you give him the money?

*intô nan namadôyan nan fâlſeg is nan lalâki?* where did the spear hit the man?

*intô nan nakôgongânyê?* where have you been hurt, struck?

*intô nan nakedfânam?* where have you been bitten?

*intô pay nan nangipaîlânyê is nan sêlad kên tōdī?* where did you show him the letter?

*intô nan nangwanfan nan lalalâki is nannay?* where did the men say that?

*intô nan namadôyantja is nan lâman?* where did they kill the wild pig?

*intô nan mangisublîantja is nan bilâktja nan gadsângyên?* where do the rich men change their money?

*intô nan mangapâna [mangaêbâna] is nan âfongna?* where does he build his house?

*intô nan tsânyê mangigtôan is nan âsê?* where do you usually keep the dog?

*intô nan nangwaniânyê is nannay ay kâlî?* where did you say this word?

*intô nan mangôlânyê is nan ayâyam?* where do you hear the bird?

*intô nan inâyan nan âmam?* where did your father go?

*intô nan nangika/etfânyê is nan awâkna?* where did you bury his body?

*intô nan iptjâsmo naîpîdan?* where had you been squeezed?

*intô nan mangotôanyê is nan fînânyê?* where do they cook the rice?

*intô nan nangâban nan yîn/am is nan âlangna?* where did your brother build his granary? [*nangaban; nangapan; nangaêpan; nangaêban*]

*intô nan napadôyan nan ayâwan?* where has the buffalo been killed?

*intô nan admapadôyan nan âsê?* where will the dog be killed?

*intô nan nangaptânyê ken tjâftja?* where did you meet them?

*intô nan kâêwad nan nêntsûmoânyê?* where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the present: *malpôak*, or the future: *admalpôak*) thus:

Personal:

Possessive attached to suffix *-an-*:

1. *nalpôak* I came from, (I was at a place)

*nalpôak [nâlpak]*

2. *nalpôka*

*nalpôam [nâlpam]*

3. *nalpô*

*nalpôana [nalpâna]*

D.	<i>nalpōta</i>	<i>nalpōanta</i> [ <i>nalpānta</i> ]
I. incl.	<i>nalpotáko</i>	<i>nalpōantáko</i> [ <i>nalpantáko</i> ]
I. excl.	<i>nalpókamí</i>	<i>nalpōanmí</i> [ <i>nalpanmí</i> ]
II.	<i>nalpókāyē</i>	<i>nalpōanyē</i> [ <i>nalpanyē</i> ]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [ <i>nalpāntja</i> ]

*intō nan nalpōam, nan nalpōanyē?* where did you come from? where have you been? "where did you start coming?" where are you from?

*intō nan nalpōan nan laláki?* whence did the man come?

*intō nan nalpōan nan fobfafálo?* whence did the young men come?

*intō nan malpōam?* where are you starting from?

*intō nan admalpántja?* whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

### KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

#### Temporal *kād*:

*kad nan manganāna?* when does he eat?

*kad nan ēntsūnōāna?* when does he work? (also: how long does he work?)

*kad nan ēntsūnōan nan lalaláki?* when do the men work?

*kad nan adunalāna?* when will he come? (also: *ādkad nan umalfāna*)

*kad nan umāyantáko?* when shall we go?

*kad nan inmalfāna?* when did he come?

*kad nan intedēcānyē id Maníla?* when will you stay at Manila? or: how long will you stay...; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēcānyē?* how many months will you stay? cf. [357]

*kad nan nangílan ken síya?* when did you see him?

*kad nan mangōtōanyē is nan fīnāyē?* when will you cook the rice?

*kad nan nalpōanyē id Tūkúkan?* when did you come from Tucucan?

*kad nan nalikōdtantja?* when did they start?

*kad nan nangapānyē is nan áfong?* when did you build the house?

*kad nan napadóyāna?* when was he killed?

*kad nan nangwānfan nan alfwidmo si sa?* when did your friend say that?

*kad nan nangílan nan fajáyí ken síka?* when did the woman see you?

*kad nan mafadsángantáko?* when shall we be assisted?

- kad nan nafákashan nan fán̄ga?* when has the pot been broken?  
*kad nan nakápan nan sóklong?* when has the cap been made? [*nakáéban*]  
*kad nan mangilabóantja ay éngkāl̄?* when will they begin to speak?  
*kad nan tinmuktjuantáko ísna?* when did we sit here?  
*kad nan kramádn̄am ad Fě́ntok?* when do you leave Bontoc?  
*kad nan namakáshana is nan fán̄ga?* when did he break the pot? (I break:  
*fakáshck*; Nomen agentis, in present: *mamá́kash*, pret. *namá́kash*;  
 with adverbial suffix *-an*: *namá́kashan*, and possessive *-na*, his:  
*namakáshana*)  
*kad nan finmangón̄ana?* when did he awake?  
*kad nan nëngkáliána?* when did he speak?  
*kad nan fumatáántja nan áná̄nak?* when do the children go out?

### 355. Quantitative *kād*:

- kadtáko? kadvám̄? kadváyě? kadtjá?* how many are we; you; they?  
*kadváyě ay inm̄y?* "how many were you going?"  
*kádtjá'y maná̄gfad is nan bāt̄ō?* how many are they who carry the stone?  
*kad nan tjap̄n nan kafáyo?* how many feet has a horse? (how many are  
 the feet of a horse?)  
*kad nan bilákm̄o?* how much is your money? how much money have you?  
 (or: *kad nan kóam ay bílak?* or: *kad nan bílak ay wōdā kēn s̄ka?*)

*Kād* used with nouns: "how many trees"—is constructed like attributive *s̄nu* or *ngāg*; we may say: how many trees did you cut down *kad ay káyo nan sín̄boyě?* or: how many are the trees which you cut down: *kad nan káyo ay sín̄boyě?* These constructions are found in the following examples:

- kad ay lalaláki nan ílaēm?* how many men do you see?  
*kad ay bílak nan ifáyadyě?* how much money do you pay?  
*kad nan ógsa ay in̄lan nan ongón̄ga?* how many deer did the boy see?  
*kad ay fúan nan um̄yantáko?* how many months shall we travel?  
*kad nan kafáyo ay mangá̄yud is nan kalomáto?* how many horses pulled  
 the vehicle? (*mangá̄yud* from *kuyútjek*; Nom. ag. as "the horses"  
 is the subject)  
*kad nan lalaláki ay nangyá̄i is nan awáktja?* how many men have brought  
 their bodies?  
*kad nan fě̄s̄ēl ay napad̄y?* how many enemies were killed?  
*kad nan ólo ay napotóan?* how many heads were cut off?  
*kad nan lalaláki ay wōdā 'sna?* how many men are here?



And in the idioms: *kad nannāy?* how much does this cost? or: *kad nan lāgon nan sōklong?* what is the price of the hat?

*kad nan kănām is nannay?* how much do you want ("say") for this?

*kad nan ānānākmō?* how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

*kad nan admangapānyē is nan tūfay?* when will you make the spears?

*kad ay tūfay nan ādkāpēm?* (*kad nan tūfay ay...*) how many spears will you make?

*kad nan nangilagōan nan fafāyi is nan sīngsing?* when did the woman sell the rings?

*kad ay sīngsing nan inlāgon nan fafāyi?* (*kad nan sīngsing ay...*) how many rings did the woman sell?

*kad nan nangflanyē is nan lalalāki?* when did you see the men?

*kad ay lalalāki nan inlāyē?* (*kad nan lalalāki ay...*) how many men did you see?

*kad nan mamadōyanyē is nan āsē?* when will you kill the dog?

*kad ay āsē nan padōyēnyē?* (*kad nan āsē ay...*) how many dogs do you kill?

*kad nan inmalfanyē?* when did you come?

*kādkāyē ay inmāli?* how many are you that came?

### HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

*kad nan tsam inmalialfan tsua?* how many times have you come here?

*kad nan tsāyē manalitalfbnan* [*manalitalffēnan*]? how many times do you dance?

*kad nan tsāna namotōan is ōlo?* how many times did he cut off heads?

*kad nan tsām inmāyan ad Mēlika?* how many times did you go to America?

*kad nan tsām nangflailāan ken sfya?* how many times have you seen him?  
[*nangfla/ilān*]

Without *tsam*: *kad nan nangflaflam ken sfya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangādka ay mangāngnēn si sa?* how many times are you doing that? (and in the preterite: *nangāngnēn si sa?* how many times did you do that?)

## TADDŌ

357. *Taddō*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally...?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

*taddō man adtja umāli?* how long will it take until they come? when will they finally come?

*taddō man adña kăpên nan āfong?* when will he finally build the house?

*taddō adña āmtjan?* when will we two finally arrive? [K. 5]

*taddō nan mangapányē is nan āfong?* how long will you still be building the house?

(Without negative and with Article and Nomen actionis with -*an*)

*taddō man adña pād yāi nan tsta?* when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

*taddō man adt pād umāli sītōdl?* how long will it take until he comes?

*kandna en "taddō adtja umāli?"* (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

*taddō adñm pād tjiapên nan kōam?* how long will it take until you catch your (pig)? [L. 61]

*taddō nan mangilabōantja?* when will they finally begin?

## HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *āngnek*, *fkak*) to throw the spear? (or: they who throw).

*ngāg nan āngnēm ay mangāēb is nan fobānga?* how do you make the pipes? (what are you doing as maker of pipes?)

*ngāg nan āngnēna ay insālād?* how does he write? [or Nom. ag.: *minsālād*]

*ngāg nan ināngnēna ay nānālan?* how did he walk?

*ngāg nan āngnētja ay minlāfa is nan fādso?* how do they wash the coats?

*ngāg nan ināngnēm ay nangāēb is nannay?* how did you do this?

*ngāg nan āngnēn nan fobfafāyi ay mangōto is nan fñāyē?* how do the women cook the rice?

*ngāg nan āngnētja ay māmkaš is nan fālfcg?* how do they throw the spears?

*ngāg nan āngnēn nan lalulāki ay mamād/ong is nan gāngsa?* how do the men strike the gong? (*pād/ōngck*)



359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?
- kād nan kaāntjon nan kāyo?* how high is the tree? ("how much" is the height of the tree?)
- kad nan kaadsāyim nan tjeñum?* how deep is the water? ("how much" is the depth of the water?)
- kad nan kaadsaewēn nan fli?* how far is the town?
- kad nan kaasdīk nan lōlo?* how short is the stick?
- kad nan kaasedjīl nan kāyo?* [*kaasdjōn*] how thick is the tree?
- kad nan taewēn nan mamāgkid?* how old is the girl? (how many are the years of the girl?)
- kad ay ākyu nan intedēcānmi 'sna?* how long (how many days) will we remain here?

## INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

*adīk kēkkēn mo ngāg nan leytjēna* I do not know, what he wants

Or:

*adīk kēkkēn nan leytjēna* "I do not know his wanting"

*aykfīyē kēkkēn mo ngāg nan kinwānin nan lalāki?* do you know what the man said? (*aykfīyē kēkkēn nan kinwānin lalāki?*)

*kinwānīna mo intō nan kawwādna* [*kawwōdna*] he said where he was (where "his place")

*kanānyē mo kad nan alfāna* tell (me), when he will come

*ibfakāna ken sak/ēn mo ngag nan wōdā kēn sak/ēn* he asks me what I have

*nalitjōngak mo ngag nan kinwānim adūgka* I have forgotten what you said yesterday

*kēkkēk mo ngag nan maangōāna* I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

*adīmi kēkkēn mo ngag nan kaāntja* we do not know what they say

*kanām mo intō nan ayānyē* tell me, where you go

- kanám mo umálika* tell me whether you will come  
*kékkék mo ngágéngka umáli* I understand why you come  
*nan amáma kanána ken sak/én mo kad nan umüyányé* the old man tells me when you will go  
*ídjum mo intó nan nangipáyan nan aléwidko is nan fákat* show (me), where my friend has put the nails  
*nan fáfáyí ibfákána ken sak/én mo kad nan finayádjak* the woman asks me how much I have paid  
*kanányé ken amáyé mo makisáak ed is áfongyé* tell (i. e. ask) your father if I shall go with you to your house [L. 39]  
*ibfakámi ken tjakáyé mo imsényé nan awákyé* we ask you if you wash your bodies  
*ibfakan ken síya mo intó nan inayána* ask him where he went  
*ibfakátja mo ngág nan ínmad* they ask what has happened  
*aykém kékkén mo sinu nan ínmáli* do you know who has come  
*ibfakána mo intó nan nalpóanyé* he asks where you came from (where you have been)  
*adík kékkén nan kanána* I do not understand "his saying," what he says  
*ifaágmo ken sak/én nan iyána* tell me what he brings (or: *mo ngag nan iyána*)  
*ibfakámi mo ngág nan nalpóana id Sagádsa* we ask why he came from Sagáda  
*kanám mo ngag nan ibfákána* tell (me) what he asks  
*kanám nan ínmat ken síka* tell (us) what has happened to you, what is the matter with you  
*ifaágyé ken tjakamí mo ngag nan angnényé* tell us what you are doing  
*ibfakána mo sinúkayé* he asks who you are; *mo intó nan íliyé* where you live; *mo kad nan adumáliányé* when you will come  
*adík kékkén mo intó nan kawádna adúgka* I do not know where he was yesterday  
*aykíyé tjéng/ngén nan kanán nan fáfáyí?* do you hear what the woman says?  
*aykém kékkén nan kápén nan ongóngá* or: *mo ngag nan kápén nan ongonga?* do you know what the boy makes?  
*ta íldénmí síka mo ket adí pinpaabókén nan kanyón nan ólom!* let us see you, if not the cannon cracks your head! [B. 51]  
*ibfakam ken tjakamí mo wodáy léytjém* tell us if there is anything you want  
*kanám ken sak/én nan kinwánin Mátyé!* tell me what Matyu said!  
 Idiom: *tak/én mo nafákash nan fánga* "I do not care" whether the pot is broken

*tak/én mo adfna iydi nan káyæ* I do not care ("nevermind") if  
 he does not bring the wood  
*éłläi mo tomóli* nevermind if he returns  
*éłläi mo umhýtja* I do not care whether they go.

## TO BE

361. There is no auxiliary verb "to be" in Bontoc Igorot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wöddä* [*wöddäy*]; but *wöddä* cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igorot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

*fänŋ nan ongónŋa* or: *nan ongónŋa ya fänŋ* the child is small; *fänigak*  
 I am small.

362. *Wöddä* or *wöddäy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

*bflay nan dtangtja*.—*nan dtangtja wöddä 'd Papát/tay*; *san tákidtja ay wáka wöddä 'd Papát/tay* a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wáka*) is at Papatay. [L. 94]

*Wōddā* can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intō*; nor in commands (imperative).

### WODA

363. *Wōddā* or *wōddāy* takes none but personal endings:

- |          |                                 |                   |                                |
|----------|---------------------------------|-------------------|--------------------------------|
| 1.       | <i>wōddāk</i> [ <i>wōddāk</i> ] | <i>wōddāyak</i>   | I am present; I am at a place. |
| 2.       | <i>wōddāka</i>                  | <i>wōddāyka</i>   |                                |
| 3.       | <i>wōddā</i>                    | <i>wōddāy</i>     |                                |
| D.       | <i>wōddāta</i>                  | <i>wōddāyta</i>   |                                |
| I. incl. | <i>wōddātāko</i>                | <i>wōddāytāko</i> |                                |
| I. excl. | <i>wōddākāmī</i>                | <i>wōddāykāmī</i> |                                |
| II.      | <i>wōddākāyē</i>                | <i>wōddāykāyē</i> |                                |
| III.     | <i>wōddātja</i>                 | <i>wōddāytja</i>  |                                |

Dialectic forms of *wōddā* are: *ōāda*; *nōda*; *wāda*; *wādsa*, *wādsay*; *wāta*; also a sound similar to an English *r* was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wōddā*.

The Future is expressed by *wōddā* and adverbs or adverbial phrases denoting time: *aswākas*, to-morrow, *āwini*, soon etc. cf. [413]. Also the form: *adwōddā* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adūgka*, yesterday; *adsāngādum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpō*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *inmāliak*, I came; *nintedēcak*, I stayed, remained, sojourned at a place.

*nan fafāyi ya nālpo'd Fēntok* the woman was in Bontoc

*nalpōkāmi is nan flimī* we were in our country (town)

*intō nan nalpōam* [*nālpm*]? where have you been?

*intō nan nintedēcak adūgka?* where have you been yesterday?

*Wōddā* is also found in a frequentative form: *wōdwōddākāmī*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

*wōdwōddāy ....mo* there is more ....than

*adwōdwōddāy ....mo* there will be more ....than [185].

Instead of *wōdā* the substantive: *nan karwādna*, the place where he is (his place); *nan karwādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kārwad* or *kārwod* is probably the abstract noun derived from root *wod*.)

*Wōdā* and *aykē?* are sometimes combined into: *aykēway?* *aykēway?* *ākwāy?* is there? is....present?

*wōdā*, there is, there are, corresponds sometimes to our "some," "several" "any."

*Wōdā* (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

*Wodā*—*wōdā* can be translated: some—others; at some times—at other times.

*Nay!* "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *māīd*; see [322].

*wodā nan kāyē* there is a tree; *ma/īd kāyē* there is no tree

*wodāyak is nan āfong* I am in the house

*sīya ya wodāy īsna* he is here (*wodā'sna sīya*)

*wodākāyē is nan flimi* you are in our country, town

*nan alkwidko (ya) wodā is nan āfongna* my friend is in his house

*nan fafāyi ya wodā is Sagādsā* the woman is in Sagāda

*nan lalalāki wodātja id Tukūkan* the men are in Tucucan

*wodā'sna sīna* mother is here (*si īna ya wodāy īsna*)

*wodāy nan kāwīs ay tākē ya wōdāy nan ngāg ay tākē is nan āmīn ay fatāēwa* there are good and bad people "in the whole world," everywhere

*wodāy nan fīnālyēn ya wōdāy nan fobfāllo* some are married men, some are unmarried young men

*wodākāmī is nan flīd Fēntok adūgkā* we were in the town of Bontoc yesterday

*adwōdāykāmī is nan djālan* we shall be on the road

*adwōdātja'sna* they will be here

*awāy ngēt wōdā is ka/iskuēlān* he may be at the schoolhouse

*awāy ngēt nintedēc sīya ad Manīla* he was probably at Manila ("he stayed")

*awāy ngēt wōdā'stjē* he may be there

*sīnu nan wodā'sna?* who is here?

*sīnu nan wodā'sh āfong?* who is at home? who is in the house?

*intō nan kaɾwōdna?* where is he? (*intō sɿya?*); *ma/ɪd sɿna s'tōdɪ* he is not here (not: *wōdā!*)

*wōdāak istjɪ adsāngādum* I was there some time ago; *ma/idāk istjɪ* I was not there

*adwōdākāmɪ id Dsagāpan is āɾni* we shall soon be at Dagūpān;  
*adma/ɪdkami* we shall not be...

*nan pākūy ya wōdā is nan ālang* the rice is in the granary

*nan fākat ya wōdātja is nan āgɾb* the nails are in the box

*intō nan ināyam?* where have you been? (where did you go?)

*intō nan kaɾwōdmo adūgka?* where were you yesterday? *wōdāak ɿsna* I was here

*adɪk kēkkēn nan kaɾwōdtja* I do not know where they are ("their abode")  
*ngāg ay ɿli nan nalpōanyɿ?* in which town have you been? [*nalpānyɿ*]

*nalpō sɿya 'd Fēntok* he was at Bontoc

*nalpōak is nan āfongko* I was in my house; *adiāk nalpo* I was not (did not come from it)

*adɪkami nālpo is nan pāgpag* we were not in the forest

*intō nan nālpan?* [*nalpōam*]; *intō nan nalpānyɿ?* [*nalpōanyɿ*] where have you been? (*nan nalpōak* means also: my birth place)

*nan jobfāfāyi nalpōtja is nan pāyo* the women were in the rice fields

*adumāykami is nan pagpag* we shall be ("go") in the forest

*aykēka adumāli'sna?* will you be ("come") here?

*lēytjck ay intēdē is nan ɿliyɿ* I like to be ("stay") in your country

*aykēway inɿlam is nan āsɿ?* have you seen any dog? [*aykēway inɿlam*: is, or: was there your seeing of a dog]

*aykēway mamangwāni en ngrēmādsan anākkō is ɿlɿn?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]

*aykēway adɪk itānoy...?* did I ever refuse anything...? ("was there my not granting") [T. 8]

*aykēway asāɿwam?...mɪd pay asāɿwak!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]

*wōdā nan mamākar ken sɿka!* somebody calls you! (there is one calling you)

*wōdā nan ɿnsākɪt ken sak/ēn* something hurts ("sickens") me

*aykēway kēkkēm ad Fāllig?* do you know anybody at Barlig?

*mo wōdāy admangwāni ken Tōngay* if anyone will tell it to Tongay

*mo wāy mangɪbfāka ken Fālōnglong* if anybody asks Falonglong

*aykēway ɿlam?* do you see anyone?

*aykē wōdā ay intēdkmo?* is there anything that you knew? did you know anything?

*ʔodá sh' [si] Móléng!* here is Moléng!

*ʔódá'sh laláki ay inkáéb is nan áfong* there is a man who builds houses  
(*'sh*: preposit. *is* or *si*)

*ʔodá nan kafáyo; infalak* there are some horses; I saw them, or: I saw horses

*ʔodá kág nannáy!* there were some (cannon balls) like this! [B. 38]

*ʔodá nan madáy ay ínim, ʔodá nan líma; ʔodá nan nabaldákan is nan inaadpa....* there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]

*ʔodá nan djáa'y fobálla* there were two young men [K. 1]

*ʔodá nan sínákí ay mánganæb* there were two brothers who went hunting [L. 1]

*ʔodá nan sínáki ay fafádyi* there were two sisters [L. 26]

*ʔodá nan sínáki ay natákæ ad Pókis* there was a brother and his sister living on mountain Pokis [L. 4]

*ʔodá nan sínákí ay infólæ is íflin* there were two brothers who watched the rice birds [M. 1]

*ʔodá nan ónash id Falídfid* there was a sugar cane plantation at Falidfid [S. 1]

*ʔodá nan ísa'y ongóna ay fafádyi* there was one girl [T. 1]

### 364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

#### Predicative Substantives:

*alʔwidko si Anaæʔwásal* Anauwasal is a friend of mine; or: *si Anaæʔwásal ya nan alʔwidko*

*fæssælak* I am an enemy *alʔwidak* I am a friend *sak/én nan alʔwidmo*  
I am your friend

*si Móléngak* I am Moléng *si Fángcdak* I am Fanged *si Antéloak* I am Antero

*laláklak* I am a man *iFéntokak* I am from Bontoc *iyAábak* I am from Alab

*Igólotak* I am an Igorot *ayké Igólot síya?* is he an Igorot?

*ongóngáak* I am a child, I am young *amámáak* I am an old man, I am old

*fakónak si Olóshan* I am not Oloshan *aykéka sh' Mátyæ?* are you Matyu?



*sñnu nan katakēñ tōshā?* who is that person ("the personality of this")?  
*sñnu nan katakēñtjā tōnā?* who are these persons? (*ka-takē*: abstract  
 noun: the personality)

*tjāñtja nan soldadsotāko* they are our soldiers

*tjātāko nan fēisēñtja* or: *fēisēñtja tjātāko* we are their enemies [*fēisēñtja*]  
*isāed madōy si Palpalāking; nan sangadjilna falda, nan toktjāna gāngsa,*  
*nan tākēdna kāñjing* then died Palpalaking; his death-chair was  
 (made of) iron posts, his seat were gongs, "his rope was a brass  
 chain" i. e. he had a chain instead of a rope. [P. 8]

*ya! patofēñm man nan tjēnum....mo Lumāñwigka!* well then! so create  
 ("make grow") the water, if you are Lumāwig! [L. 70]

#### Predicative Adjectives (and "Participles"):

*antjōak* I am tall *nablēyak* I am tired (passive of *felēyek*)

*kāwlska* you are good *kāwls sīya* he is good

*sīa sa!* that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg*;  
 ā drawn)

*nan tjēñm ya ātong* or: *ātong nan tjēñm* the water is warm

*nan fobfāfāyī ya kāwls* or: *kāwlstja nan fobfāfāyī* the women are good

*insākīt nan lalāki paymō ya nablēy* the man is sick or tired

*nan asāñwāna ya inmāy* his wife has gone, is absent or: *inmāy nan*  
*asāñwāna*

*nan lāngtay ya nafākash* or: *nafākash nan lāngtay* the bridge is broken

*adī kāwls nan mamamāgkid* or: *nan mamamāgkid ya adītja kāwls* (but  
 not: *adītja* at the beginning of the sentence!) The girls are not  
 good

*kāwls nannāy* this is good *kāwls nantjāy* that is good

*āntjo nan āñongna* his house is high *āntjo nan kōak* mine is high or:  
*nan kōak ya āntjo*

*kāwlska'y lalāki!* be a good man!

*amñkāmi ay Igōlot* we are all Igorot *akñkami* we are few

*lāteng adwāni!* it is cold to-day *ātong adūgka* (*nan tālon*: the weather)  
 it was warm yesterday

*tjaktjākiak mo sīka* I am taller than you

#### Predicative Pronouns:

Possessive: *nan pñang ya kōak* the headax is mine; *fakēñko*  
*kōa:* is not mine

Personal: *moshāya sak/ēñ ya sīka* if I were you  
*moshāya tjakāmī ya kagkāmī ken tjakāyēñ* if we were you ("like unto  
 you")



*sak/én nan nangwámi is sa* it is I who said so ("it")  
*fakónak ken síya* I am not he  
*sinákayé?* who are you?  
*aykô sak/én?* is it I?

#### Numerals:

*djuákami* we are two; *tôlôkăyě* you are three; *limátja* they are five;  
*mamínsangak* I am the first; (*mangudjídjiak* I am the last)  
*mangáanimak* I am the sixth

#### Adverbs (and Prepositional Terms):

*kadkayě* how many are you? *isnáak* I am here *isnáka* you are here,  
 you stay here! *istjáyak* I am there, I remain there (usually:  
*wôddák istji*)  
*intókami?* where are we? *intô síya?* where is he?  
*aykôka tflin?* are you a rice bird? Cf. *aykéak*, *adlak*, *má/idak*, *igáak*,  
*fakénak* etc., in the preceding sections!

#### Observe the ironical questions:

*asún tōnă'sh?! what? this shall be a dog?!*  
*tjenám tōnă'sh?! you say that this is water?! (—far from it, it's mud—)*  
*kipán tōnă'sh?! and that you call a knife?!*  
*kaniyăb tōnă'sh?! that thing you call a shield?*  
*lafín tōnă'sh?! is that indeed midnight? [M. 17]*

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yangkay*, only, just:

*fimmálaak angkay, ya ket wôdă nan fafăyi* I was on the point of going  
 out, when the woman came ("and, lo! there was the woman!")  
*sinámkėbak angkay is áfong ya ket inpăngakėdfan nan áse* I was on the  
 point of entering the house, when the dog bit me ("and then quickly,  
 suddenly: *-pang-*, the dog bit me"). Also with the present:  
*sámkėbak angkay....*  
*finkăshna yăngkay nan sôkod ya ket wôdă nan fatô ay mamăok ken síya*  
 he was on the point of throwing the spear when there "came flying"  
 a stone which hit him; ("and then there was a stone...."); *mamăok*  
 from *făókėk* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

*soldáðsoak* I am a soldier; *lěytjek ay insoldáðso* I like to be a soldier  
*lěytjek ay inlgólot* I like to be an Igorot  
*inongónga* [*énongónga*] to be a child  
*kěmăwěs* to be good; *ínsăkít* to be sick; *lěytjěna ay fumíkas* he likes  
to be, to become strong  
*adítja mabfălín ay kumăwěs* they can not be good

## TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

*fumíkasak* I am getting strong I become strong  
*gumadsăngyen sftödĭ* he becomes rich  
*lumăteng* it is turning cold *fumulĭnget* it grows dark  
*nan yĭn/ak ya insoldáðso is áwani* my brother will be (soon) a soldier  
*tjumaktjáki nan ongónga* the boy is getting big  
*fatô* a stone; *fumătôak* I am transformed into a stone [*bumătôak*]  
*ngătjan* a name *ngemătjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)  
*kăak* a monkey; *kumăakak* I become a monkey  
*umătong non tălon* the weather is turning warm  
*pumôkăwak, ngumĭtitak, kumĭladak* I am getting white, black, red  
*fumănigak* I am getting little preter. *finmănigak*  
*umăfăwidak* I am becoming a friend

## TO HAVE

366. "To Have" is expressed by these constructions:

*Wodă* [ʋodăy]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kēn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodă* [ʋodăy] is followed by the object of our "have," with possessive suffixes: *ʋōdă āfongko*: there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *ʋodă* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *īgtok* I hold, keep; *īgnak* I hold; *alăck* I take (in the preterite: *inălak* I took, i. e. I have); *padăneck* I receive etc. are substituted for "to have."

Phrases with *kōa*, denoting property (*kōak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

*ʋodăy kēn sak/ēn nan āfong* or: *ʋodăy nan āfongko* I have a house  
*ʋodăy kēn sika nan sōklong* or: *ʋodăy nan soklōngmo* you have a hat  
*ʋodăy kēn tōdī nan āsē* or: *ʋodăy nan āsēna* he has a dog  
*ʋodă kēn tjăītja nan kīpan* or: *ʋodă nan kīpăntja* they have (the) knives  
*ʋōdăy nan anăkko* I have a son *ʋodăy nan anăkko ay fafăyi* I have a daughter

*ʋodă nan ānănăkna* he (or she) has children  
*ʋōdăy nan tōlō'y nōangmi* we have three carabaos  
*ʋodăy kēn tjăkăyē nan kalăsaymi* you have our shields  
*adʋodăy nan bilăkna* he will have money (or: *adalăčena nan bilăkna*)  
*lēytjek ay kōa nannay ay āfong* I should like to have this house  
*lēytjek ay minkōa nan kafăyo* or: *lēytjek ay ʋōdăy kafăyok* I like to have a horse

*adika mabfălīn ay kōa nan kafăyok* you can not have my horse  
*īgtom [īgtom] nan falfēgko* you have (keep) my spear  
*ʋodăy kēn sak/ēn nannay ay fălfeg* I have this spear  
*nannay ay fălfeg ya kōak* (this spear is mine) I have this spear  
*sak/ēn nan ninkōa nannay ay fălfeg* or: *sak/ēn nan ninfălfeg ay nay* I have this spear (I am the "spear-owner")

*ɰodǎ nan falfǣgko* I have a spear *ĩĩgtok nan fǣlfcg* I keep the spear  
*inǎlak nan fǣlfcg* I took the spear (and I have it)  
*lǣytjǣm ay alǎǣn sa* you want to have this  
*maadǎdsa nan kǎak mo nan kǎam* I have more than you (more my prop-  
 erty than yours)

*ɰodɰǎdǣy nan bilǎkmo mo nan bilǎkko* you have more money than I  
*lǣytjǣnyǣ ay maadǎdsa nan kǎayɣ mo nan kǎǎna* you want to have more  
 than he

*ɰodǎ ken sak/ǣn nan sǎklong adsǎngǎdum* I had a hat (some time ago)  
*ɰodǣy kǣn tǎnǎ nan bilak adǎǎna* he had some money day-before-yester-  
 day

*ɰodǎ nan tufǣyko adǎgka* I had a spear yesterday  
*ɰodǎ nan kafǣyok ya nan ǎsɣrk* I have a horse and a dog  
*ɰodǣy nan lsa ay kafǣyǎna* he has one horse  
*ĩpǎt nan kǎak* I have four *ipǎt nan kǎǎtja* they have four  
*adalǎǣnyɣ nan pǣnang ya nan kǎlǎsay* you will have (get) the ax and the  
 shield

*lǣma nan alǎǣk* I shall have five; I get five  
*moshǣya ɰodǣy ǎngsan nan bilǎktja* if they had much money  
*nan ɰodǣy ken sǣka* that which you have; cf. *nan kǎam* [107]

Substantive as our subject of 'to have':

*nan lalǎki ɰodǎ nan lǣma ay ǎnǎnǎkna* the man has five children or:  
*nan lalaki lǣma nan ananǎkna*

*nan lalǎki ya nan fǣǎyi ɰodǎ nan anǎktja ay djǎa ay lalalǎki* a man and  
 a woman had two sons (observe the negligent use of plural forms!)

*nannay ay lalǎki ɰodǎ nan tufǣyna* this man has a spear  
*nannay ay lalǎki adɰodǣy nan tufǣyna* this man will have a spear  
 (adalǎǣna)

*ɰodǎ adsǎngǎdum nan lalǎki ay ɰodǎ nan djǎa'y anǎkna* there has been  
 a man (or: Once upon a time there was a man) who had two children  
*nannay ay fǎbǎllo inǎlana nan tinǎǎdko* this boy has (taken) my hat  
*nan mamǎgkid lǣytjǣna ay alǎǣn sa* the girl wants to have this  
*nan alǣɰidko ya ɰodǣy tǣkken ay kǎpǣn (ay kǎpǣna)* my friend has other  
 things to do

*ɰodǣy kafǣyo si nan lalǎki* the man has a horse (or: *lalaki ɰodǎ nan*  
*kafǣyǎna*)

*ɰodǣy nan fǎkat is nan ongǎnga* the boy has a nail

Negative sentences: I have not; I have no; I have not any; are  
 constructed with *ma/ǎd*. It is preferable to use the possessive suffixes with  
 the substantive:

*ma/íd káyǝk* I have no wood (there is no wood-mine)  
*ma/íd biláktja* they have not any money  
*ma/íd áfǝng tǝdǝ* he has no house (there is no house of his)  
*nan fáfǝyi ma/íd anákná* the woman has no child

#### Interrogative sentences:

*aykǝ wǝdǝy ámn̄n wǝnistáko?* has everyone of us his breech-cloth?  
*aykǝ wǝdǝy nan bilákmǝ?* have you any money?  
*aykǝ ma/íd áfǝngna?* has he not any house?  
*aykǝná inála nan tjókáǝko?* has he (did he take) my bag?  
*sǝnu nan wǝdǝ áfǝngna ken tjakayǝ?* who of you has a house? (*kǝn*: of)  
*sǝnu nan nangála is nan singsǝngko?* who has (taken) my ring?  
*sǝnu nan mangǝgto is nan kayǝngko?* who has (is the keeper) my spear?  
*ngǝg nan wǝdǝ ken sǝká?* what have you?  
*ngǝg nan wǝdǝy ken sǝya?* what has he?  
*ngag nan wǝdǝ is nan fáfǝyi?* what has the woman?  
*kad nan anandǝyǝ?* how many children have you?  
*kad nan bilákná?* how much money has he? (*kad nan inálána is bilákná?*)  
*kad nan adalǝǝm?* how much will you have? (take, obtain)

## NUMERALS

367. As the Igorot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igorot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igorot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmān pōlo* "five tens" or 50; *tōlōn lāshōt* "three hundreds" or 300; thousands prefer *ay*: *tōlo'y līfo* (or: *tōlōn līfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:	Ordinals, preceded by <i>nan</i> :
1 <i>īsā</i> (as unit of measure: <i>sīn</i> )	the first <i>mamīnsang</i> [ <i>mamīngsang</i> ] (means also: once)
2 <i>djūa</i> [ <i>dūa</i> ; <i>djūa</i> ; <i>djūwa</i> ]	the second <i>mamidūa</i> [ <i>maygadūa</i> ]
3 <i>tōlo</i> [ <i>tōlō</i> ; <i>t'lo</i> ; <i>tōtlo</i> ]	the third <i>mamīt'lo</i> [ <i>maygat'lo</i> ]
4 <i>īpāt</i> [ <i>āpāt</i> ]	the fourth <i>mangipāt</i> [ <i>migapāt</i> ]
5 <i>līma</i> [ <i>līma</i> ]	the 5th <i>mangalīma</i> [ <i>maygalīma</i> ]
6 <i>ēnem</i> [ <i>īnim</i> ; <i>ēnim</i> ]	the 6th <i>mangānim</i> [ <i>maygānim</i> ]
7 <i>pītō</i>	the 7th <i>mangapitō</i> [ <i>maygapitō</i> ]
8 <i>ṽālo</i> [ <i>ṽālo</i> ]	the 8th <i>mangarṽālo</i> [ <i>maygarṽālo</i> ]
9 <i>sīam</i> [ <i>sīyam</i> ]	the 9th <i>mangasīam</i> [ <i>maigasīam</i> ]
10 <i>pōlo</i> [ <i>pō'o</i> ; <i>pō'lo</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i> ] or: <i>sin po'o</i> : "one decade"	the 10th <i>mangapō'o</i> [ <i>maigapō'o</i> ]
11 <i>sin pōlo ya isa</i>	the 11th <i>mangapōo ya īsa</i>
12 <i>sin pōlo ya djūa</i>	the 12th <i>mangapōo ya djūa</i>
13 <i>sin pō'o ya tōlō</i>	the 13th <i>mangapō'o ya tōlō</i>
14 <i>sin pō'o ya īpāt</i>	
15 <i>sin pō'o ya līma</i>	
20 <i>djuān pō'o</i>	the 20th <i>mamidjūa'y pō'o</i> (lig. <i>ay</i> !)
30 <i>tōlōn pō'o</i>	the 30th <i>mamīt'lō'y pō'o</i>
40 <i>īpāt pō'o</i>	
50 <i>līmān pō'o</i>	
60 <i>inīm pō'o</i>	
70 <i>pītōn pō'o</i>	
80 <i>ṽālōn pō'o</i>	
90 <i>sīam ay pō'o</i>	
100 <i>lāshōt</i> [ <i>sīn lāshōt</i> ; <i>lasōt</i> ; <i>kāshēēt</i> ]	the 100th <i>mangapō'o ay pō'o</i>
200 <i>djuān lāshōt</i>	the 200th <i>mamidjūa'y lāshōt</i>
300 <i>tōlōn lāshōt</i>	
400 <i>īpāt lāshōt</i>	

500	<i>limăn lăshôť</i>
900	<i>sīam ay lăshôť</i>
1000	<i>līfo</i> [ <i>sin līfo</i> ; <i>lībo</i> ]
2000	<i>djăa ay līfo</i> [ <i>djăa'y līfo</i> ]
3000	<i>tôlo'y līfo</i>
4000	<i>ipăt ay līfo</i>
9000	<i>sīam ay līfo</i>
10000	<i>sin pō'o'y līfo</i>

## Observation:

Ordinals with the prefix *mayga* [*meika*] are not used in Bontoc Igorot to denote "the first, second, third etc. decade" (as in Tagalog and in Pampanga).

the last *mangrădjîdjî*

*nan tôlo'y lălăki* three men; *djăan făfăyi* or: *djăa'y făfăyi* two women  
*nan līma'y kăfăyo* 5 horses; *nan līsa'y lălăki* one man; *nan wălo'y pēsosh* 8 pesos

*nan mamănsang ay đkyu* the first day; *nan maygalīma'y făan* the 5th month

*nan tôlo'y ay đnănăk ay fănġ* three little children

*nan đntjo ay kăyæ ay ipăt* four high trees

*tjakămf ay līma* we five (men); *tjăġtja'y sīam* they, nine persons

*nan sinpō'o ken tjakăyæ* ten of you; *nan tôlô is nan mamamăġkid* ten of the girls

*sġn tjipă* one "tjipă," i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet

*sġn tsăngan* [*tjăngan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended

*sin fêngġ ay păküy* one handful of unthrashed rice

*sin ġting* one measure containing 5 handfuls; *sin kăġad* 25 handfuls; *sin pġak* 50 handfuls; *sin fătġk* 100 handfuls; *sin ôpo* 1000 handfuls

*sin băngæ* one glass; *sin lībla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpăngăfong* one family, one household [59, 60])

*ěntsănota ay djăa* we are working, two of us

*ěntsunôkami ay tolô* we are working, three of us, three men; we three

*nay nan djăa'y fănga; păyam si tjěnæm nan līsa ya păyam nan līsa'sh fġnăyu!* here are two pots; fill the one with water and the other with rice

*nmüytăko ay tolô, ay ġpăt, paymô ay līma* let us go, 3, 4 or 5 men

*nannay ipăt ay đnănăk* these 4 children; *nannay līma'y făfăyi* these 5 women

*nan făfġgmī ay pitô* our 7 spears; *nan ananăktja 'y tolô* their 3 children

*am/ġn nan djăa'y mătă* both eyes; *am/ġn nan djăa'y sġki* both legs (lit. "all two legs")

*am/ġn nan djăa'y līma* both hands (hand: *līma*; *līma*: five "fingers")



*tjinpáptja nan ínim ay fútug* they caught six pigs [H. 16]  
*ya ðna ayákan san toló'y fobfállo* he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

#### Cardinals:

*ipátkāmí* we are four; *tolótja* they are (were) three; *aykókayéí líma ay?*  
 are you five men?

*nentsūnókami ay ínim* or: *inínkāmí ay nentsūno* we, 6 men, were working

*umüytáko ay toló* or: *tolókami ay úmüy* we, 3 men, are going  
*issan kinmaðnanmi ad Maníla limanpó'ókami* when we left Manila, we were fifty

*limákāmí ay íFéntok, wálókāmí ay íSamóki* we were 5 Bontoc-men, 8 Samoki-men

*tolókāmí ísna* we are three men here

*kasintáko umíla ta mawálo* let us see again, that there be 8 (pigs) [H. 16]

#### Ordinals with personal endings:

*mamínsangak ay umáli* I come first, I am the first to come

*mamitlótja ay mámkash is nan falfégtja* they were the third (group)  
 throwing their spears

*mangædjídjíkámi ay inmáli* we came last

*nan laláki ay mangædjídjí ay linmáyaæ* the man was the last who fled

#### 368. Distributive Numerals have the prefix *sin-*:

*nan sínísa ay pēsosh* one dollar to each

*nan sintsidáa* two to each

*nan sintólo [sintótlo]* three to each

*nan sinipát* four to each

*ítsaotsaotáko nan sintótlo ay pēsosh ken tjáítja* let us give \$3 to each

(Also without distributive form: *djáá'y pēsosh nan ítsaotsáoko is nan ísa'y tákæ* I gave \$2 to each single man)

*nay nan toló'y lalaláki; sin ísa ken tjáítja woda nan kalásayna ya nan djáá'y fállegna* here are three men, they have each a shield and two spears

*amín ken tjatáko wodaý sðklong* or: *amintáko ay lalaláki wodaý soklong-táko* each of us has a hat

*áktam tjáítja is sinipát ay fèngé* present them each with four handfuls (of rice)



## 369. Multiplicatives.

*is mamñsang, is mamidjña, is mamñt'lo, is mǎngipǎd* once; twice; three, four times (preterite: *is namñsang, namidjña* etc.)

*inñlak sñtödl is namñsang* I saw him once

*inayákanmñ nan faññyi is namñt'lo* we called the woman three times

*mamñt'lo nan kóak, mamñsang nan kóam* I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwoda ken sak/én mo nan kóam* I have more [Redupl. for comparative!] than your property; or: *adádsa nan kóak mo nan kóam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

*mamiduǎck* (preter. *namiduǎck*) I double; *mamñt'lóck* I treble; *mamipátek* I make it four times as large; *mamilimǎck* etc.

370. Fractional Numerals. *djuwǎna* [*tjñwan*] one half; *tjñwan si mñnok* half a chicken; *tjñwan si fátug* half a pig. *kat'ló* a third; *kat'lón si fátug* a third of a pig; *kapát* (*ka-ipát*) the fourth part; *kalmán* (*ka-lima*) *si nñang* the fifth part of a buffalo.

*ísa'y fátug isǎcd nan tjñwǎna* one pig and half (*isǎcd*: and then)

*djña ay fátug isǎcd nan tjñwan nan ísa'y fátug* two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

*kaduǎck* I divide into 2 parts; *kat'lóck* into 3; *kapátek* into 4; *kal'mǎck* into 5; *kanñmek* into 6; *kapitóck* into 7; *kawǎléck* into 8; *kasiǎmek* into 9; *kapóock* into 10 parts.—I divide into many parts: *tjatǎck* [*tsadǎck*] *is ángsǎn* or: *ángsǎnek ay mandák*

371. Ordinal Adverbs. *lablabóna* for the first time

*lablabóna 'sh mangangñnak* or: *ángnek sa is nan lablabóna* I do it for the first time *lablabóna sa!* this is for the first time!

*piduǎna* [*biduǎna*] for the second time *piduǎna is mangangñnǎnyæ* you do it for the second time; or: *kapiduǎck*

*pit'lóna* for the third time *pit'lóna is umaliǎna* he comes for the third time; *kumapit'lóak* I shall do it for the third time

*íkapátna* for the fourth time *íkapátna's mangñlak ken sñya* I see him for the fourth time

372. *Companionship*. Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

*nan kadăak* my other companion, my partner

*nan ka'łomi* our third companion

*nan kapátmi, kalmămi, kaněmēmi* [*kăněmēmi*] our 4th, 5th, 6th companion  
*tōlōkami isna ya nan kapátmi ya umăli is aeni* we three are here, and  
 our fourth comrade will soon come

### 373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

*sintjădua* [*sintsădua*] a pair; *sintōtlō* a group of three; *sin-* denotes in this combination: united.

*finaălăna tjaťja ay sintsădua* he sent them out in groups of two; two by two

*sinisăsatăko* we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

*sintsătsăduăkami* we go in groups of two

*sintotōt'lotja ay măifădfad* we march three abreast (*ifadfădko* I arrange in a line or column)

*sinipipătja ay măifădfad* they are placed (or: move, walk etc.) four abreast

*sinlilimăkami* we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

*măšsaisătja* they "come" one by one

*nadnaduăkămĭ* we came two by two

*admatolotolôtja* they will come three by three

Transitive verbs are derived from these forms:

*sinisăček* I "treat" one by one; *sinisăčenyě tjaťja ay manglăp* you count them one by one

*sintsidnăček nan lalalăki ay mangďyak* I call the men two by two

The adverb "first" is *ăna*: *mangantăko'd ăna!*, *isatăko'd ăntsăno*  
 let us first eat, then work!

*mangěněndăkami ay manălĭfeng* we will first dance

*nan áman nan laláki kinmapíḍña; kapiduḍña nan ḥnan nan fafáyi* the father of the son married for the second time; he married the mother of the girl [M. 1]

*kapiduḍek [kabiduḍek]* I marry for the second time, *kapit'lóek* for the third time; or with person. vbs.: *kumabiduḍak* I am going to marry for the second, *kumapit'lóak* for the third time

*énduadñaak* I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazo, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

*naka/ísaak* I got one; *nakadjuḥaak* I got two; *nakat'lóak; naka/ípatak; nakalímaak; nakaánimak* I got 3, 4, 5, 6.

*maisáak* or *isángak* I am alone; *isángak ay úmüy* I go alone  
*nan fafáyi mayísa ay malpó is nan págpag* the woman comes alone from the forest. (*mayisáak* or: *ma/isáak* "I am isolated," passive prefix *ma-*)

*nan áseḥtja'y djuḥa* the dog of the two (men)

*nan lágon nan túfay ya nan toló'y pēsosh* the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

*nan ipát ya nan líma: síam* 4 and 5 are 9

*sinpó'o makáan pitó: toló* 10 minus 7 are 3 (*káánek* I take off, dimin- ish); or: *tolo nan makáyad: 3* are left (*kayátjek* I leave)

*ipát ay líma: djuán pó'o* 4 times 5 are 20

*síam makát'lo is nan toló: töló* 9 divided by 3 are 3

## PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kĕn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. acti-onis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-ĕn* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-ĕn* class: 1. *-ĕk* 2. *-ĕm* (not "*ĕnko*, *ĕnmo*"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamōki*, *iFěntok*, *iTukăkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kăpck nan tăfay is nan mantflyo*, than: *ikaěpko nan mantflyo is nan tăfay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

### IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

*kayátjem nan kápan is nan katuktjǵan* leave the knife on the chair!  
*ipuño nan kápan is nan katuktjǵan* place the knife upon the chair!  
*aláem nan kápan is nan katuktjǵan* take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

### 379. *Is*: rest at (in, on) a place.

*nan lalaláki éntsǵnotja is nan páyo* the men work in the rice patch

(or: *nan páyo nan éntsǵnoan nan lalaláki* [287])

*insǵgna nan káyo'sh nan áma* he planted the tree in the garden

*ɽodáykāmi is nan ílimi* we are in our country (town)

*si Domíngo intedǵe ad Alab* Domingo stays at Alab [Alap]

*tumuktjǵkāyɽ is nan fángo* sit down on the bench

Names of towns, and some terms such as *íli*, town, country; *áfang*, house, home; *fobfáy*, region where one lives, etc. are usually preceded by *nan*, if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

*umüytáko'd Féntok!* let us go to Bontoc! *ɽodákāmi's nan Féntok* we are in Bontoc

*umáyka'sh áfang!* go home! go into the house!

*intedǵtako is nan áfang* we are in the house

*ɽodákāmi is ken tja Mólǵng* we are at Moleng's house

*ámüyak ad íli* I go to town; *ɽodák is nan íli* I am in the town

*si Anauwasal intedǵe id Tukákan* Anauwasal lives in Tucuan

*intedǵkāmi is nan Chicago* we stay in Chicago

*is nan íkid* at the left side; *is nan ikfǵko* at my left side

*is nan áɽɽwǵn* at the right side; *is nan áɽɽwǵngko* at my right side;

*is nan áɽɽwan nan djǵlan* at the right side of the road

*nan fafáyi woda' aady' nget is nan tékken ay áfong* the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan fli'd Feñtok*, the town of Bontoc; *nan áto'd Laewéngän*, the town section Lauwingän; *nan kapáyeyan ad Kádsæg* the rice fields at Kadsug; *nan fílig ad Pókis* the mountain Pokis; *nan fílig ad Káman Ilèng* etc.

*naamoamóngtsa ad Servantes nan amín kákaikáfli* in Cervantes all the countrymen were assembled [B. 7]

*umilfæilæwis nan músico ken tjakamí id Kandsón* the music band marched around with us in (the streets of) Candon [B. 8]

*umtsángkåmi ad Santo Tomas* we arrived at St. Tomas [B. 49]

*ketjéng kanán nan Ilóko ad Fångal* then said the Ilocanos at Fangal [B. 50]

*éntså mamalådong ad Lánaæ* they went to get beans at Lanau [L. 26]

*et admågénta is nan fanfánig ay áfong* and we live in the little hut [M. 14]

*is áfong nan managníam, ketjéng manágni's áfong* in the house is your dancing place; then she danced in the house [L. 86]

*ika/æptja tjåftja ad Feñtok ad Tsípesh* they bury them at Bontoc at Tsípesh [L. 94]

*isåadtja nan ólo ay finåkatja [finåkagtja] is nan kanínñtjåan is nan áto* they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

*nay kay léytjém ngin ay maísa is nannay fakílulúta?* you like perhaps to be left alone in this world? [S. 11]

*isåed makáyad nan andkna is áfongtja* then her daughter was left in their house [T. 3]

*san ílitjá'sh Tjýlýá-a* their town in the region "Tjýlýa", i. e. Bontoc [Love Song]

*pashuyepényæ'd is nan íföyk* you ought to make them sleep on the board [H. 24]

### 380. *Is*: motion to a place.

*umüytåko is (nan) págpag!* let us go to the forest!

*inmåli síya'd Samóki* he came to Samóki

*umåted ta tinmolíkayæ is nan ílitåko* we are glad that you have returned into our country [B. 61]

*isåtja'd tomóli is nan æpótja* then they return to their commander [B. 31]



*ketjěng sinótěna 'sh asđewěna is nan kđalǒngăn; ketjěng alđěna san đseu ya ipayđna's katjapđna; ketjěng alđna san kawewětan ya ipayđna is kađlǒna* then he places his wife ('sh: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]

*itđketja nan sakǒlang is nan bǒshđ; ipuđtja nan đlo is nan kasakǒlang* they tie the receptacle for heads to the pole (boshđ); they put the head into the receptacle [H. 4]

*mfd đmđy is nan pđyo, tay lđglđg* nobody goes to the fields, because it is "head-burying-festival" [H. 10]

*ta'd sumđatja nan fajđyi is nan đto* that the women come to the council house [H. 18-]

*ta umalđkđyđ is nan flimi ad Kensđtjan* come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]

*subǒkak sđka is nan sđyag nan đkyu!* I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]

*inđktjađktjang is nan fđdang* he jumped from tree to tree [M. 13]

*umđlika kěn sak/đn!* come to me! *umđyka kěn sđya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* governing the object.

*mđnganak is nan mđkan* I eat the rice; I eat rice; "I am eating at, from-aiming at the rice;" my action passes over to the object through *is!*  
*adtsđdlo fumđngǒnak, mo fumangǒngka kěn sak/đn* I shall certainly awake, if you wake me up [S. 12]

*inđka's mǒtđng, đna* give me some pounded rice, mother! [T. 1]

*těngkđmi mangđyđ si lđpat!* let us go to gather dry branches! [K. 2]

*ěngkđyđ umđla is fđyash!* go and bring rice-whisky [H. 23]

*nan đman nan lalđki mangđnub si đgsa ya nan lđmđn* the boy's father hunted deer and wild pigs [M. 2]

*ěngkđlđk is nan kđln si Igǒlot* I speak the Igórot-Language (*si I. : [76]*)

*đnta'd ɛnlđpis is umđta tay adtja umđktan is pfki!* let us two clear the ground for a garden, because they do not give us any corn! [R. 1]

*adđkđyđ pumadđy kěn sak/đn!* do not kill me! [R. 12]

*sđnu nan mđngtek is nan fajđyi?* who knows the woman!



382. The idea of motion prevails also in the construction of these verbs:

*ngemátsanta ay sinákí is kólling* we two brothers transform ourselves into eagles [K. 11]

*shumáa san nginmátjan si kólling is áfongtja* the one changed into an eagle comes home into their house [K. 14]

*san anákna ay uginmátsan is káak* his son transformed into a monkey [M. 18]

*isána'd itápek nan fákkong ya ket nginmátjan is mákan* then he put the spoon into (the boiling water) and it changed to rice [R. 27]

*kásín shumákkong san nginmátjan si tlin* (the girl) transformed into a ricebird came again home [I. 9]

*ngág nan kanám si sa?* what do you call this? (what do you say to this?)

*pasemsémkek síka is nan túfay* I remind you of the spear

*inpashmékna sak/én ken tjaítja* he reminded me of them

*kápek nan pátátjím is túfay* I make spear blades of iron (I make the iron into spear blades)

*ma/íd makáéb ísna is túfay* there is nothing here to make spears of Cf. [276]

*éngkáyé'd umála ay íSamókí is bídá ta kapényer is fángá!* go, ye Samo-  
kians, get clay that you make pots of it! [L. 23]

*tsáærshém is áfongmo; tsáærshék is áfongko* go directly into your house;  
I go into mine [R. 20]

*ketjéng tsærtsáærseéntja is áfongtja* then they go quickly into their houses

*ketjéng tsáærseémmí [tsáærshénmí] ad Afou* then we go directly to Afou  
[B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

*itsaotsáoko nan sóklong is nan fobfállo* I give the hat to the boy

*ipálam nannay kén síya!* show this to him!

*ídjum nan kánfayab is nan laláki* show the man the shield

*nan tákæ intólitja nan bílak is nan alævidtja* the people had returned the  
money to their friends

*ídjúam sa ken sak/én!* give it to me!

*kinæánik kén tödí* I told him; *kinæánik ken áma* I told father

*ipáílána nan kalásayna ken Mátyer* he shows Matyu his shield

*isána'd kanán is nan áseæna ya nan ógsa* then he says to his dog and his  
deer [L. 8]

*isdam nan wānis, nan kātjing....ken ināta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]

*isāed kanān Palpalāma ken Palpalāking* then said Palpalama to Palpalaking [P. 4]

*nan nafāngōsh ay mākan yōina is nan lalāki; nan kāwēls ay mākan yōina is nan anākna 'y fafāyi* the rotten rice she brings to the boy, the good to her daughter [M. 3]

*tay nay tjāmi īsmek ay māngapuy ken tjakāyē īsna'd Wakālan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]

*amōngēna is san ānakna'y fafāyi* she takes it all for her daughter [M. 2]

*nan tjēnēm ya kāwēls ken sika* water is good for you

*kanāna ken anōtjina* he says to his younger brother [K. 7]

*kanām ken ināta'n "ālam nannay ta inandkmo!"* tell our mother: "Take this that it be your child!" [K. 10] *ināta'n: 'n = en* introduces the discourse

*itsaotsāoko'n Antero* I give (it) to Antero ('n: kēn)

*tjakāyē ay Igōlot mifuégkāyē'n sak/ēn* you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

*ībfākak ken sika nan kipānmo* I ask you for your knife

*kānak ken sīya nan tināpay* I ask him for bread

*nan fafāyi kinwānina's nan lalāki nan bīlak* the woman asked the man for money

*kanāntja ken sak/ēn nan mōnok* they ask me for chickens

*fayātjak nan lalalāki is nan fālīdog* I pay the gold to the men; I pay the men with gold

*finayātjantja nan lalalāki is nan sinpō'o ay pēsosh* they paid ten dollars to the men

*āktak nan ongōnga is nan mākan* I give the child some rice

*aktāna sak/ēn is nan tināpay* he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

*nalpōak id Fěntok* I came from Bontoc

*fumālaak is nan āfongko* I go out from my house

*nalpōak is nan fli* I came from the town

*nalpōkāmī ad Alab* we came from Alab (we were in Alab)

*nalpōtja id Fěntok ya inmāytja id Dakūpān* they went from Bontoc to Dagūpān

*inālak nan sūlad ay nalpō'd Tukākān* I received a letter from Tucucan (that came from 'Tucucan)

*nalpōkāmī's nan fliḡ* we came from the mountain (*ngāḡ ay fli nan nalpānyē?* from which town did you come?)

(*intō nan nalpōan nan alēwidko?* from where is your friend?)  
*kumāanak is nan fli* I return from, I leave the town (but: *tēmōliak is nan fli* I return to the town)

*kinmāanak id Fěntok* I left Bontoc

*nalpōak istjī* I came from there

*tōlō'y ōlas nan mālpo'd Fěntok ya ūmūy ad Tukākan* it is three hours' walk from Bontoc to Tucucan

*lagōak nan wūc ken Agpāwēwan* I buy the rattan from Agpauwan

*alaēntāko nan bīlak ken Likāldso* we get the money from Ricardo

*kāānēm sa ken sak/ēn* take this away from me

*inālāna nan sūḡsing is nan fafāyi* he took the ring from the woman

*inpādangko nan sūlad ay nalpō is nan tsaktsākī ay lalāki* I received the letter from the big man

*nan ongōnga inālāna nan ngātjāna ken ikīdna* the child got its name from its grandfather

*iyāpok nan ālid ad Fāllig* I bring the wax from Barlig

*tsaowādeck nan kāpis is nan lalāki* I get the cotton from the man

*linagōanmi nan patatjīm is nannay ay lalāki* we bought the iron from this man

*kad nan kaadsōwin nan ad Fěntok ya ad Manfla?* "what is the distance from B. to M.?" how far is it from B. to M.?

*īssan adītja adsāwēwi is nan āfongtja* when they were not far from their house

*sfnu nan nangyāi is nannay ay fādso ay inālāna ad Fěntok?* who brought this coat from Bontoc? (...coat which he took from B.)

*mābu'd Kānōu* he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

*malpóak id Sagádsá ya úmüyak id Máyinid* [Mínit] I go from Sagada to Mayinit  
*ildénmi nan ápuy ay intatáyay ay mápo'sh* [malpo is] póshong [pósong]  
 we see the fire (the exploding shells) flying from the sea [B. 23]  
*san anákua ay inyápona'd Féntok* her children whom she had brought from Bontoc [L. 88]  
*uminiúmkami is nan bánga* we drink from the glass  
*mangángkami is nan kíyag* we eat from a plate  
*éngka 'ntékkōu is ken alitáom* go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yōiyōina is ken alitáona* he often takes it to his uncle's [is ken pronounce: ísken]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

*kékkék nan lína'sh nan laláláki* I know five of the men  
*kad nan insakít ken tjaítja* how many of them are sick?  
*sínu nan twodá falidōgua ken tjakáyě?* who of you has gold?  
*nan kágāwē ay laláláki is nan ámín ay Igólot* the best men among all Igorot  
*djúa nan nadōy is nan fobfafáyí* two of the women have died  
*djúa nan nabaldúkan is nan soldádsó si Filipíno* two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)  
*twodáy ken tjaítja si Abákíd* there is Abakid among them, one of them  
*nay nan ísa ken tjaítja* here is one of them

386. "Partitive *is*" may be found also in these phrases:  
*nay si áśón!* here is salt! (the call of the salt vendors from Mayinit) [asón for áśín]  
*anínja! nay si fǎnga ma! lumagókáyě is fǎnga!* ye people! here are pots! buy pots! (partitive: *si fanga*)  
*tay nay si fílad ay kinépnan ay minláláymi ken tjakáyě* because here is thick bacon for which we call you (invite you) [H. 21]  
*sána kay si lípad ay nalángolángó!* there comes now "some" very dry wood! [K. 8]  
*aykō sa na is pánga?* is this wood? [K. 9]  
*sána kay si nalángolángó 'y fanánig ay pánga!* there come now "some" dry small branches! [K. 9]

*mōshāya wōddā āngsan is bilākko* if I had much money (partit. probably after: *wōddā; āngsan* would require: *ay*)

387. *Ma/īd—is*. If *mā/īd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mā/īd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/īd* not at all, not any, no; see [322]).

*ma/īd kānck is tināpay* I do not eat any bread

*ma/īd yāñna'sh patatjēm* he does not bring any iron

*ma/īd intjānanmī is sīngsing* we did not find any ring

*aykō mīd iñlaēm is ayāyam ay?* do you not observe any bird?

*ma/īd inīlak si tākē* I did not see any persons

*ma/īd inīlak is āsē* or: *ma/īd āsē is inīlak* I did not see any dog

*ma/īd inūmēm is tjēnēm* you do not drink any water

*mīd intedēc is tafāgo is nan fobāngak* there is no more tobacco in my pipe  
(in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)

*si pay Palpalāking ma/īd ināña [inālāna] is kātjēn* Palpalaking did not catch any fish [P. 2]

*mīd kankānēnā's akfōb* he does not eat any fruit [P. 7] (trochaic verse)

*takēn mo mīd kānck is ākfob* I do not care if I have no fruit to eat [P. 7]

*ma/īd intjānanmī is fātug* we did not find any pigs [B. 15]

*ma/īd inīlami is nan anākmō* we have not seen your daughter [T. 5]

*ma/īd finayādjantja ken tjañtja* they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

*na! nangkō fakēn tji's fafāyi!* well! why, this is no woman!

*fakēn sa's kīpan* this is no knife

*fakēn sa is tjalikānan* this is not the fire place (in the house)

*fakōnak is nasūyep* it was not I who slept

*fakēntja is mangwāni* it is not they who say...

*fakēnkami is inmāy is Mēlika* it was not we who went to America

*fakēn sa'sh tsalādōy* this is no tree trunk [L. 54]

*fakōnkayñ'sh umāli* do not you come (but others) [L. 59]

*ketjēng sīya is manūbla* none but he is smoking

*ketjěngak is inkáeb si táfay* it is just myself who make spears  
*ngágen, aykđ ketjěng na 'sh monđkye?* why, is that all you have of  
 chickens?

*ketjěng pay sa 'sh pasiksíkpenmi* this is all we raise ("we make go into  
 the chicken basket")

*amín ay fobfafaýi ya wodaítja 'sna, ketjěng si Akúnay is ma/id sina* all  
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adí* was obtained:  
*t'adí aláén si ásew nan ólo:* lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the  
 adverb) is found in these terms: *is na*, or *ísna*; *is sa*; *istjí* (for: *is tjáy*)  
 here, there, yonder. *iswákas* or *aswákas*: to-morrow; *idúgka* or *adúgka*  
 yesterday; *is kasín wákas* day after tomorrow (also: *kasín aswákas*); *is*  
*áwani* soon; *idkáoni* or *ad káwani* a little while ago; *is kásín* again, an  
 other time; *is íkid*, *is áwéwan* at the left, right side; *is nan awéwanko*  
 at my right side; *adwáni* (also: *idwáni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing  
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-  
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kěn*) corresponds to our "by" preceding the agent of  
 passive verbs:

*naayákantja nan ánanak is nan amátja* (or: *kěn amátja*) the sons were  
 called by their father

*nannay ay áfong ya nakáeb ken Jálio* this house was built by Julio

*nan laláláki ya mafayátjan is nan apótja* the men are being paid by their  
 master

*nan ayáwéwan ya napadáy ken sak/én* the buffalo was killed by me

*maayákanak ken síya* I am called by him

*nan fafáyí ya nafadsángan is nan laláláki* the woman was helped by the  
 man

*nan ásew ya nafgto ken tjaítja* the dog was kept by them

*nan bílak ya naitáfon is nan táke* the money was hidden by the persons

*admafadsangánkáyé ken tjakámí* you will be assisted by us

391. "By means of" or instrumental "with" is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

*kápek nan táfay is nan mantílyo* I make the spear with the hammer  
(Or with the instr. verbal form: *ikděbko [ikděpko] nan mantílyo is nan táfay*)

*padđyck nan đpuy is nan tjěnum* I extinguish ("kill") the fire by water  
*ťgtok nan patatjím ay mamđtong is nan sfbđd* hold the hot iron with the tongs

*nan ongđnga pinadđyna nan kđak is nan fātđ* the boy killed a monkey with a stone

*sťya tiktikđna nan patatjím is nan mantílyo is nan ka/opđđpan* he strikes the iron with the hammer in the forge; (or: *mantílyo nan itiktíkna is nan patatjím*)

*nan laláki ya nafđlđd is nan kđgod* the man was bound with the rope

*nan fđnga ya nápuo is tjěnum* the pot is filled with water

*pđyak nan bđngađ is tjěnum* I fill the glass with water

(Or: *tjěnum nan pđyck is nan bđngađ*)

*payányđ 'd san kđkwan is đngđ ta ck talđan* fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

*đntsunđtja is kawłs nan fufđmshak* the smiths are working well

*sťya đngkālł 's kđgałłs is nan kđłłmi* he speaks our language well

*ikđna 's kđwłs* he acts well, honestly

*kápem is kawłs* do it well! *kinađpuo is ngāg* he did it badly

*tjaktjaktjđki 's akłt* somewhat large

*fanfanłg si ákłt* a little small, rather small

393. *Is*, like our "in," "at" etc. is used with expressions of time:

*is kasín tđngađ* on the next holiday; *si włđd* in the morning (at dawn)

*is nan lāfł* in the evening; *is nan mastjím* in the night; *is sinakłtan* in a short while, for a short while

*ťgak inłla si Fđmnag is nan sinpđlo 'y đkyu* I have not seen Funmag for 10 days

*is nan magđkyu inkđna's sidsidsłmna* from noon till evening



*is nan sin ákyu* a whole day

*is nan maygát'lo* [maikát'lo] *ay ákyu* on the third day

*intedečkămi is nan tjaktjăki ay áfong is nan lŋma ay ákyu* we remain in the large house five days [B. 9]

*mangăngkămi is nan mastjŋm* we eat during the night [B. 23]

*kctjěng sumăă s'amăna is nan lăfi ad fobfăy* then his father went home, to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

*intedečak lŋna kěn tōdŋ* I remain here with this one

*ɿvodaŋka kěn sak/ěn* you are with me (in my home) [*ɿvodaŋka 'n sak/ěn*; 'n = ken]

*ėnkaslăngck nan kăpi is nan sinăsho* I mix coffee with milk

*nan laldki ya nadăy is nan payŋgpiug* the man died of fever (*is nan kŋwătsay* of poison; *is nan făkak* of a wound, a cut)

*ta lumălaytăko way—lalaki 's wagsŋllayan—fabfayi 's dinŋpay-ay....* let us call a man of strength—a woman with strong thighs [Wedding Song]

*matotoyăkami is nan falôgnid* we are speaking about the battle (or: *falôgnid nan tsămi matotoyăan*, battle is our topic)

*totôyěnmŋ si Anglôy is nan fŋďăyœ* we speak to Angloy concerning the rice *en* (for: *ngăg en*) *man kěkkěn tōdŋ nan ad Manŋla ay?* why does this one know "so much about" Manila? (the affairs at Manila)

*maăngo is nan ěngkalidna* he laughs while speaking (during his speaking) (or: *maăngo ay ěngkalŋ*)

*angněna is nan kŋwădnina nan tjakayŋ* he does according to his saying, as he told you

*ėngkălikălŋ is nan iităona* he talks while dreaming (in his dreaming)

*ėngkălŋ is ngăg ken sak/ěn* he speaks insultingly about me; slanders me

*inlagfôak is nan limănpôlo 'y pŋsosh is nan lŋsa 'y făan* I work for \$50 per month

*inlăgok nan tŋfay is sălăpi* I sold the spear for 50 cents (or: *salăpi nan nangilagôak is nan tŋfay*)

*lagôak nan wăe kěn Agpăerwan* I buy the rattan from Agpauwan

*nan ongŋŋa inălana nan ngătjăna is nan ikŋdna (kěn ikŋdna)* the boy got his name from his grandfather



*is nan nalpāsan nan nengkālāna* at the end of his speech, after he had spoken

*mabf̄kōd si lagf̄ōa* getting thin, emaciated on account of working for wages [Song]

*tay nan kafibf̄ak ya ifāl̄ēdtja is nan adik kagalān* because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

*et akf̄t yāngkay ay énasipad̄dykāmī ay Igōlot is nan mangtvanf̄an nan plesidēnte ad Malōnosh* and we Igórot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

*ngāg si alf̄ēvid:* he is a bad friend (pretending friendship: "as if he were;" "essential" is)

*kapēnmi sf̄ya is plesidēnte* we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

*si fua aktāna nan ānak is ināmēna, is kanēna* the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

*falāngka sa is mangipāyam* put this anywhere! (*falāngka*: everywhere; this sentence is strictly idiomatic!)

*manākas si māngan mo nan ūminum* it is better to eat than to drink

*manākash si intedēcak isna* it is better for me to remain here

*manākas si ngēmātjanta ay sinākī is kōlling* it is better to transform ourselves into eagles [K. 11]

*twodā is nan nimn̄immo* it is as you think; "you ought to know it"

*nan pay inōtji 's inasār̄wak* the younger sister shall be my wife [L. 47]

*sak/ēn ya is inumāla 'sh tsalādōy* indeed, I must bring the beams [L. 54]

*sak/ēn nan is f̄kad* I am to care for it (to procure it) [L. 58]

*nantjūy tsaktsāki 's tjiap̄pēm* this big one you ought to catch [L. 60]

*adf̄yēr twānts̄n nan nalilēngānan; nan naakf̄u is twants̄nyēr* do not follow the clear water; the muddy you must follow [L. 89]

*ta kikādak is kanēntāko* let me care for (prepare) our eating [R. 15]

*ta kay sak/ēn ya is mānpab* I indeed am to catch it [L. 61]

*ta nan tāk̄r̄ 's ūminum* the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilǎgoyɛɛ angsan ay tǎfay* you sell many spears; but: *ma/ɬd ilǎgoyɛɛ is ǎngsan si (is) tǎfay* you do not at all sell many spears.

*mǎnganak is djǎa 'sh fǎlad* I am eating two bananas (Or: *mǎnganak is nan djǎa ay fǎlad*; with *nan* before the first)

*ta ɛngka umǎla 'sh tǔlo 'sh tayǎan* that you go to bring three baskets

[L. 32]; *umǎlaak is tǔlo 'sh tayǎan* I get three baskets [L. 32-]

*inǎka is ɩsa 'sh kǎtjɔu* give me one fish [P. 3]

## COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasǎkang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ɛn*, with which the possessive suffixes are combined: *sasakǎngɛk*; *sasakǎngɛm*; *sasakǎngɛna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

*is nan sasakǎngɛk* before me

*is nan sashakǎngɛm* before you

*is nan sashakǎngɛna* before him, in front of him

*is nan sashakǎngénmi* in front of us  
*is nan sashakǎngén nan laláki* in front of the man  
*Ɂodáka is nan sashakǎngek* you are in front of me  
*nan ongóna tumúktju is nan sasakǎngényæ* the child sits before you  
*nan fafáyí ya tinmáktjik is nan sashakǎngén nan mamádkid* the woman  
 stood in front of the girl  
*Ɂodákami is nan sasakǎngén nan káyó* we are in front of the tree  
*nalpótja is nan sasakǎngén nan áfong* they came from "before" the house;  
 from their place in front of the house  
*umáyka is nan sasakǎngén nan pabaféngan!* go to the front of the coun-  
 cil-house!

As personal verb :

*sumashákangak ken síka* I am before you, I stand before you  
*sumashakǎngka ken sak/én* you are in front of me  
*síya ya sumashákang ken tódí* he is in front of that one  
 Also: *insákangak ken síya* I am in front of him  
*insákangta* we two are in front of each other: we are opposite, facing each  
 other

As possessive verb :

*sasakǎngek síka* I am before you, I face you  
*sashakǎngém sak/én* you are in front of me (or: *Ɂodáka is nan*  
*sasakǎngek*)  
*sasakǎngénmi tjaftja* we are in front of them  
*sinasákangko sítodi* I was in front of him  
*sasakǎngek síka ay manálan* I walk before you (or: *manálanak is nan*  
*sasakǎngém*)  
*sakǎngém sak/én!* walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

*Ɂodá síya is nan sakön* he is near (or: *insákön síya*)  
*nan saköngko* my neighbor  
*ípuímo nan tjénæm is nan sakön nan ápuy* put the water near the fire  
*intedéctáko is nan sakön nan wǎnga* we stay (live) near the river  
*is nan sasakönek; is nan sakön nan áfong* near me; you; him  
*malpókami is nan sasaköntja* we come from near them, from their vicinity

## As personal verb:

*sumashākōnak* [*sumashākōngak*] I am near  
*sumashākōngkāmi is nan fflig* we are near the mountain (we are "getting"  
 near)  
*insākōntja nan ānānak ken inātja* the children are near their mother  
*sinnashākōnak si nan ālang* I was near the granary

## As possessive verb:

*sashakōnck sika* I approach you  
*sinashākōna sak/ēn* he approached me

## Observe the combination of "compound prepositions":

*sumashākangak is nan sakōnyē* I am near you and in front of you  
*sumashākāngka is nan sakōuko* you are near in front of me  
*tjaftja sumashākangtja is nan sakōumi* they are near in front of us  
*sīya sumashākang is nan sakōntāko* he is near before us

400. Root: *tsōgok*, denotes "the rear," "the place behind."

*wodāak is nan tsōgok nan kāyo* I am behind the tree  
*nan fafāyi tinnūktju is nan tsōgok nan lalāki* the woman sat behind the  
 man  
*nan tsogōkko* [*tsogōgko*] the place behind me  
*wodāak is nan tsogōkmo* I am behind you  
*wodāka is nan tsogōgko* you are behind me  
*nan āklang wodā 'sh nan tsogōgna* the coat is behind him  
*nan djāa ay lalalāki wodātja is nan tsōgok* two men are in the rear  
*tjakāmī wodākāmī is nan tsogōgkyē* we are behind you  
*īntjāsak nan fākat is nan tsōgok nan ājong* I found the rail behind the  
 house  
*nan lalalāki ēntsūnotja is nan tsōgok nan ālang* the men are working  
 behind the granary  
*umāykyāē is nan tsōgok nan tākē!* go behind the people!  
*īllak nan fēisēl is nan tsōgok nan tsaktsāki ay bātō* I watch (observe)  
 the enemy behind the big rock  
*nan soklōngmo ya mīsabfūd is nan tsogōkmo* your hat is hanging behind  
 you  
*ēngka's nan tsōgok!* go behind, to the rear!

As personal verb (only two examples are at hand):

*intsogǒgkǎyě ken tjǎkǎmǐ* you are behind us  
*intsogǒgkǎmǐ ken sika* we are behind you

As possessive verb:

*tsogókek sika ay mandlan* I walk behind you  
*tsogǒgkěnyě tjakǎmǐ!* keep behind us! be behind us!  
*tsogókōna nan djǎan ongǎnga* he walks behind the two children

401. Root: *fūeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuǎgko* I take as my companion; *mifūegak* I am with, I accompany (the passive form of *ifuǎgko*: *ma-ifueg-ak*.) Rarely used as simple root: *nan fūeg*: the companion:

*tjaǎtja nan fūeg Antéro* they are the companions of Antero, with Antero  
*ma/ǎd fuǎgko, isisǎngak ǎngkay* nobody is with me, I am quite alone

As personal verb:

*infūegak ken tjaǎtja* I am with them  
*ninfūǎgtja ken tjakǎmǐ* they were with us  
*mifūegak ken tjǎtja* I am, go with them  
*nifūǎgtja ken tjakǎmǐ* they were, went with us  
*lěytjek ay mifūeg ken sika* I like to be, to go with you  
*nan ongóna ya maifūeg [mifūeg] is nan amána* (or: *ken amána*) the child is taken along by its father  
*sǎnu nan nifūeg kěn tǒdǐ?* who was with him?  
*si Anauwásal nifūeg is nan Igólot ad Chicago* Anauwásal went with the Igorot to Chicago  
*maifūǎgka ken sak/én!* come with me! go with me!  
*mifūǎgkǎmǐ is nan alǎwidmi is ǎli* we go to town with our friends  
*nan yǎn/ak nifūeg is nan yǎn/ak ay faǎyǐ ay inmǎy is nan pǎyo* my older brother went with my older sister to the rice-field  
*sǎtǒnǎ ay lǎlǎki nan fuǎgko ay inmǎy ad Maníla* this man went with me to Manila  
*inmǎli sǎtǒdǐ nifūeg ken sak/én* this one came with me  
*sǎnu nan nifūǎgkam is ǎli?* with whom did you go to town? [*nibfuǎgkam*]  
*si Antero mifūeg ken Bǎgti id Fǎntok* Antero is going with Bugti to Bontoc  
*nan alǎwid ya nifūeg ken sak/én* my friend went with me

## As possessive verb:

*ifuégko sika is áfong* I take you with me to the house; you are my companion....

*ifuégmo nan ongóna!* take the child with you!

*infuégna nan mamággkid* she took the girl with her

*ifuéggye sak/én is nan fliye!* take me with you into your country!

*si áma ifuégna nan anákna is pággpag* the father took his boy with him to the forest

*si áma infuégna si ina ay inmáytja'd Dagápan* Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

## Promiscuous examples:

*áfusak nifúcg kén tónā* I had already gone with this man

*intedéac ísna kén tōdī* I stay here with him (not: *nifúcg*; this "verb" expresses present, past or future motion, not rest at a place)

*sínu nan nifúcg kén tōdī?* who was with him? who went with him?

*inálak ay nangifúcg* I took with me

*aláem nan ongóna ay mangifúcg!* take the child with you!

*léytjek ay mangifúcg* I like to have with me (*is nan ongóna* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsáim* or *tsáimna* [*tjáim dáim*] "inside, within," always with *is*:

*is tsáimna nan aswákkō* within my body

*is tjáim nan lúta* within the earth

*wodátja is tsáim nan tjénem* they are within the water, under the water

(*inkyátja is nan katjénem* they swim on the water, on the surface)

*ngág nan wōdáy is tsáimna?* what is inside?

403. *Ámpōn*, u n t i l (with or without *is*):

*éntsánoak is ámpōn aswákas* I work until to-morrow

*intedéac ísna ámpōn is sidsidsáimna* I remain here until evening

*ámpon láfi, ámpón fílikát, ámpón domíngko, ámpón is kasín tarawín* until  
midnight, morning, Sunday, next year

404. Root: *kæwa, káæwa*, "the space between."

*wōddá is nan kakaæénta* it is between you and me (two persons)

*is nan kakáæényé* between you

*inkáæwak is nan fílig ya nan wánga* I am between the mountain and the  
river

*sak/én nan kakáæényé* I am between you

*kaæwáek*: I go through the centre, the middle; *kaæwáek nan íli* I cross  
the town

405. *Tsáó* under, *nan kōápná* the space beneath

*is nan tsáó nan bātō* under the stone

*íígnak nan kispólo is tsáó nan káyæ* I hold the match under the wood

*íntaktákkámí is tsáó nan fáðang* we run under the big tree

*isabfáðmo nannay ay lítaláto is nan kōápná [is nan kokoafóna] nantjáy ay*  
*litaláto!* hang this picture beneath that picture!

*patsáock [patsáæwæck]* I place under, put beneath; *patsáæwæck nan ágræb*  
*is nan átep* I put the box under the roof

406. *Oshon, óson, éshon* "the top of," "the surface of" (only  
found in the status constructus with ligat. -u).

*is nan éshon nan ólom* upon your head, on top of your head

*is nan óshon nan káyæ* upon the tree, on the top of the tree

*is nan óson nan tæktjáan* upon the chair

*is nan éshon nan líta* upon the ground

407. Root: *Tóngtju* "the space above."

*is tongtjána nan tjáya* above the sky

*totongtjáen nan ólok* above my head

*fekáshem nan fálfeg is tóngtsu!* throw the spear high up!



## IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyǎkami is nan falǒgnid* or: *falǒgnid nan tsǎmi matotoyǎan* [matototyāan] we are speaking about the battle [394] *kckkěntja nan ūmad si nan fafǎyi* they know about the woman; ("the matter, the happenings to the woman")

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiǎk immǎli tay falǒgnid* I did not come on account of the fight; *tay (mo kǒ tay) nan bilǎkna* on account of his money

Across — Cf. Vocabulary sub "across;" expressed by verbs, such as: *kitjǎngck nan pǒshong* I cross the sea; *kuntjǎngak is nan wǎnga* I cross a river; *patjǎngck nan batǒ is nan wǎnga* I throw a stone across...Verbs: *kǎrwǎck* I go through the middle; *pitsiǒwck* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafǎash* and *nafǎash* (of: *fǎǎshck* I finish): *nafǎash nan falǒgnid ketjǎng sumǎǎkǎmǎ*, "the fight having been ended, "then" we return home" or: after the fight we return home

*mafǎash nan talǎfeng isatǎko't mangǎyeng* "the dance being finished then we sing" or: after the dance we sing

*mafǎash nan tsǎno isǎkami't umǎleng* after the work we rest

*nafǎash nan ǎni inlislistǎko* after the harvest we play (celebrate "lislis," in the Rio Chico)

Or with "nǎngkay" "there being no more, no longer" (*angkdǎyck*: I bring to an end, finish, I use up everything etc.)

*nǎngkay nan fǎlǒgnid pumusitǎko* after the war we are getting poor

Or: *inmalitǎko 'sna is nan nabfǎǎshnan nan falǒgnid* we came here "upon the ending of the war" (is with Nomen actionis); after the war we came here



Or by a temporal clause: *mo nangángkāmī issákami masúyep*  
when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapíðak et nánganak*  
I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *éna* at first: *nangéneéna ay inmáli nan laláki isá't finmángon nan fafáyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

*sumkéþka éna isák sumkéþ* I enter after you; lit.: you enter first, then I enter

*binmánad nan tékken ay tákæ nangéneéna mo sak/én* an other man went down earlier than I; i. e. before me, or: I went down after him

*ikáðmi ay umfleng is nan nalipásan nan tsáno* it is our custom (íkad; ékad) to rest "upon having been finished our work;" after our work (lipáshek I finish)

Or by *is san (nan) anóngosh* [*anóngæts*]: at the end of...

*is san anóngosh nan falógnid* after the battle

*is san anóngosh nan tólo 'y ákyu* after three days

*is nan anóngæsh san ípát ay ákyu* after four days; four days later

Against — *Is. fckáshénmi nan fálfegmi is nan féisæl* we throw our spears against the enemy

Ago — The expression of time past is followed by "ay inmá'y" or "ay nálosh" (*lá/óshak*: I pass by):

*sám ay ákyu ay inmá'y* (or: *nan inmá'y*) nine days ago

*tólon fíán ay nálosh* three months ago

*ayáka 'y táæwón ay nálosh* many years ago

Alongside — *is nan ílid*: on the edge, boundary line, shore etc.

*manálantáko is nan ílid wánga* let us walk alongside the river

*is nan ílid nan kakáyěän* on the edge of the grove

*ilfdek nan íli* I pass on the boundary line of the country

*wántjek* [*wántjek*] *nan wánga* I follow the river, I walk alongside the river

*ketjéng manadálángkāmī is nan ílid nan kálsa* then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katékken nannay ay fobánga is nan tinak-tákke ay fobánga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangənnəna* "earlier" *mo:* than; *innəli nan lalakí (ay) mangənnəna mo nan fobafállo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *Issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310] *Issan (or: is san) tsátsa infalognídan woddák id Fə́ntok* during their battle I was at Bontoc  
*Issan tjátja 'ntsámöan* during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjəng. amín woddátja isna ketjəng si Fə́nnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

*potlǝngəm ta inkǝak nan potlǝngna* cut off a piece for me! ("that I have")

*nay nan bílak ay kǝan Bə́gti* here is the money for Bugti (*ay kǝan*: as the property of)

*yáina nan ístja ay kǝan nan Igǝlot* he brings meat for the Igórot  
*nay nan fálfcg ay kǝan nan toǝ 'y lalalakí* here are the spears for the three men

*nannay ay fálfcg fakəna kǝa* this spear is not for him (not-his property)

*nan fálfcg ya kǝayə* the spear is for you; *fakənyə kǝa* is not for you

*iyáik nan patatjəm ay kǝan nan lalakí* I bring the spear for the man  
*nay nan bílak ay kǝami* here is the money for us

*wǝddáy ken sak/ən ay idjǝak ken tjátja* I have something (to give) for them

*nay nan pñang ay kóam* or: *nay nan pinángmo* here is an ax for you

*ayké nan tolfé'gko ay?* is there a key for me?

*nannay káwís ken sŷa* this is good for him

*kad nan kanám is sa?* how much do you want for this?

*íbfákak* (or: *kának*) *ken sŷka nan kŷpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumáanak is nan fli* I return from the town; but: *teemóliak is nan fli (is fli)* I return to the town

*íssan adítja adsá'ewi is nan áfongtja* when they were not far from their home

*aldéntáko nan bílak ken Likáldso* we receive the money from Richard

*tsa'ewádek nan kátjing is nan laláki* I receive the brass from the man

*adadsá'ewi nan nalpóantja* they come from afar

From—To: *malpóak ad Chicago ya úmüyak ad Féntok* I go from Chicago to Bontoc

*ilabotáko ay éntsúno is nan sinpó'o ay ólas inkána's nan magákyu* we work from 10 o'clock till noon ("we begin to work...")

*tólo'y ólas nan malpo'd Tukúkan ya úmüy ad Féntok* it is three hours (walk) from Tucucan to Bontoc

*nasŷyepak is nan magákyu inkána's sidsidsímna* I slept from noon till evening

*máilábo adwáni* from now on; "begun now"

*iFéntokak* I am from Bontoc ("a Bontoc man"); *intó nan ílim?*

where are you from? (where is your town)

*inkánas san ka/ongóngana* from his boyhood on, since his boyhood

In midst — *is nan ténga* (in the centre)

*is nan téngan nan katukijáan* in the middle of the chair

*is tengána* in its centre; *is nan téngan nan fli* in the middle of the country

Also with *ká'ewa* [404] "between": *is nan ka'ewáentja* in their midst

*is nan ka'ewána nan póshong* in midst the sea

Instead — *ítsaotsáona kén tódŷ fakón tinápay, bátó nan íntsaotsáona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

*inmáli nan laláki, fakén fafáyí* the man came instead of a woman  
[323]

In; Into — [379, 380, 381, 389, 393.] [286, 287, 288].

Near by — [399] Also: *ngan/ngáñi ad Fěntok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb:  
*fumálaak* I go out; *fǎđlck* I send out; *kǎđnck* I take out etc.

At the side — *tsápat, tsípat*

*manálanak is nan tsapátmo* I walk at your side

*intsitsípatáko* we are (go) side by side

*sak/én wodaak is apídna 's na* I am on this side

*síka wodaaka 's apídna 's sa* you are on that side

*is apídna 'stjáy ay fflig, is apídna 'sna ay fflig* on this, that side  
of the mountain

*íssan inájtta istji is apíd nan póshong* when they met on the other  
side of the sea

Since — [393]

Through — "Through" is expressed by verbs, such as the intransitive *lum-fátak*, in combination with the locative *is*: *lumfátak ay intáktak is nan íli* I run through the town (or: *intáktákak ay lúmput is nan íli*)

*palfátck nan bató is nan álad* I throw the stone through the fence

*tetěngck* I go through the center; *sílkck nan pagpag* I go through  
the forest

*nan lóshfádmí* our "getting through," place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

*umáykāmí is nan má/yóy ad Tukúkan* we go in the direction of,  
toward Tucucan

"The direct way toward" is expressed by the word: *ála*, with possessive suffixes: *umáyka ad San Francisco, ketjěng álam ya 'd Chicago* you go to San Francisco and (from there) you go in straight direction toward Chicago

(*álak ya láyao*: "my straight direction is running: I run forthwith)  
*ketjéng álan san anákna ya kálab si nan fádang* then his son  
 climbed directly upon the big trees [M. 12]

*ketjéng álamí ya nan pagpag* then we go directly toward (and into)  
 the woods

*ketjéng nan éngmí ya 'd Fúlādong* then we go directly toward  
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkána* is: *inkána's nan ísa 'y taréwín*  
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:  
 [300]

Idiom: *ngǎg nan mangipáyam is sa?* what are you doing with this?  
 for what do you use it?

*ngǎg nan inángnēm is nan bilákko?* what have you done with my  
 money?

*ngǎg nan ifaígmó is nan áswa?* with what do you strike the dog?  
 [262] (what is your "striking-tool" for the dog)

The inclusive Dual and Plural forms of verbs are employed often to  
 express companionship; e. g. go with me: *umáyta*ko let us go, you and I,  
 you and we. *umáyta*: let us (two only) go; go with me.

Instead of "with" the conjunction *ya*, and, is used most frequently, or  
 the "Collective Article" *tja*, followed by *ken* [39]: *tja áma ken ína*  
 Father with (and) mother; *tja Anawásal ken Fámna* inmálitja 'sna  
 Anauwasal came here with Fumna. Or: *si Fámna ya nikiáli ken*  
*Anawásal*

The substantive: *ib/ám*, companion, is found instead of the preposition  
 "with" in many phrases, as: *sínu nan ib/ám ay inmáy?* who was your  
 companion in going, i. e. who went with you? (Or: *sínu nan nifúeg ken*  
*síka?*—*sínu nan fuégmó?*—*sínu nan kadúam?* [372])

*sínu nan ib/ám ay nangádeb is nan áfong?* with whom did you build the  
 house?

*nannay nan ib/atáko ay manfber is nan káyó* with these men we cut the  
 tree

Idioms: *nan sináma, nan sínna*: the father with his child, the mother  
 with her child.

*sínu nan laláki ay ántjo nan fódkna?* who is the man with the long  
 hair?

*nan fafáyi ay tjaktjáki nan ólóna* the woman with the big head  
*nan ongóna ay tjaktjáki nan āphóna* the boy with the big thigh  
*lěytjěntáko ay totóyěn nan laláki ay nākólud nan fōókna* we want  
 to speak to the man with the curly hair (i. e. to the "Negrito")  
*intó nan laláki ay antjoántjo nan kōwěngna?* where is the man  
 with the big ears  
*nan fobfállo ay abafíkash nan līmāna* the young man with the  
 strong arms  
*nan fafáyi ay nalímno nan kāmishna* the woman with the round face  
*Ken* signifies "with" in this example: *sumaákami ken Antero is*  
*áfongko:* we go with Antero into my house  
*ma/íd inpasképna is nifúeg ken sfya* he let nobody enter with him  
*mikitedčétja ken sak/én* they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/íd*, "there is no--":

*inmáliak ay ma/íd soklōngko* I came without hat  
*inmāy sfya ma/ídak* he went without me  
*ma/íd bílak ken sak/én* I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

## ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*tēmōliak*: I come back; *bumānadak*: I come down; *kēmāñak*: I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsāim* or: *is tsāimna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

*ikāna is kāwfs* he acts well [392]; or: *kāwfs nan ikāna* "good is his acting"

*sīya ēngkālī 's kāwfs* he speaks well; or: *kāwfs nan ēngkālīfana*

*sīya nēngkālī 's kagawfs* he spoke very well; (*mo...*better than)

*itsaotsāotja is aklt*; or: *aklt nan itsaotsāotja* they give but little

*aklt nan ninnlmtja* they think little

*ngāg nan kapēntja ay sōkod* they work badly making spear shafts

*ēntsīno sīya is* (or: *ay*) *kāwfs* he works well

*kāpēm is kāwfs!* do it well! *kakawfsēm ay mangāēb!* do it better!

*kapēnyæ is kāwfs!* do it well! *kakawisēnyæ ay mangāēb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

#### ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjāy* [*tjōy*, *tjī*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *īsna* [*isnā*, *sindā*, *'sna*, *'shna*]: here (near the speaker), hither.

*is sa*: there (near the person addressed), thither

*istjī* [*is tjāy*, *sidi*, *is tjōy*] yonder, thither, at or to the place yonder

*nay* here is... *tjāy* there is

*nalpōak istjī* I came from yonder, thence

*sīnu tji? ngāg tji?* who, what is that?

*isnāka!* stay here! [L. 76ff.]; *isnāak* I am here, I stay here; *istjāyak* I am yonder

- is amñ ay fatáwra* everywhere (lit. in the whole world)  
*is kabfatáfatawra* everywhere; or: *is nan láwak, kalawálwak is nan fatáwra* everywhere in the world  
*falíngka* any where you please; *áläy intó na* "any where here"  
*adsawel* [*adsóvi, adsóviyan, adsóviyén; adadsóvi*] afar; *adsawel is nan áfong* far from the house; *adadsóviyénak* I am far away.—  
*nan káadsóvna*: the distance  
*umadsóviak* I go far away Ger. ich entferne mich  
*kad nan kaadsóvén nan ad Féntok ya ad Manfla?* how far is Bontoc from Manila?  
*adsawel nan tjegántja* they are far apart ("far their interval, space between")  
*adsawel nan tjegangtáko* we are far apart  
*kinmān* or: *kabkafála* he is away, gone out; from: *kēmānak* I go out, away; and *fumālaak* I go away  
*is tóngtjer, ad tóngtjer, is tongtjūna* upwards, aloft; *is tongtjūna* above  
*nan ayáyam tumáyaw ad tóngtser* the bird flies high  
*is tjáya, ad tjáya* skywards  
*is kōāpna* down, below  
*ngan/ngāni, as sasakōn* near (*sumákōnak* I go near)  
*is unūnāna* forward, to the front; *umūytáko!* "let us go" forward!  
*is tsógok* back, behind, in the rear; vb.: *sakóngck* I turn, Person.  
*sumákongak; sakóngck ay flæn* I look back  
*sumákongak ay intáktak* I run back; *pashakóngck* I throw back  
 Cf. [400]  
*is udjfdji* at the rear (the last of a column)  
*amñ* together (or: all); *maāmong*: assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjítáko* we are close together  
*is fíkid, is áwra* at the left, at the right side; *is ikídko* at my left side;  
*is áwra nan áfong* at the right side of the house  
*inlíkid* around vb.: *inlíkidak* I go around; or: *inlěwisak; lěwis* around  
*is óshōna* "on its surface;" on the outside (of a box etc.); *is tjíla* outside of a house, "in the yard"  
*is tsa/imna* inside [*istjím, adsáyim*]; *inlěcbak adsáim* I dive into the water [402]  
*is tēnga, is tengāna; is káwra, is kawwāna* in midst; *is nan kakawwācentja* in their midst



is *apfɔdna'sna*, is *apfɔdna 's sa* on this, that side; *is nan tsapátko* on my side. Cf. *ála*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

## ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *issak* [308], *áfus* and *íptjas* [309], *tsa* [310], *kankaní* [311], *kasín* [312], *sána* [313], *tjitjítja* [314], *tjádkasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *pang-* [296] *ka-* [297], *ma-* *an-* [302].

*adwáni*, *idwáni* now, to-day

*adsángádum* formerly, some time ago, then

*tsa mamíngsan ay...* sometimes Ger. oft einmal. *tsa:* [310]

*tsáak mamíngsan* [*mamíngsang*] *ay umáli* I come sometimes

*tsákámí maníbla is sinpamíngsan* we smoke now and then

*sináákyu* — *sináákyu* one day — the other day

*idkáeni* some time ago; *idkærkæni* a short while ago; *adsángádum* a long time ago

*idtærwín* a year ago *ayáka'y tærwín ay inmá'y* great many years ago

*áfus*, *íptjas* [349] "already," "before"

*is kærwákærwákas* very often, every day, or: always; *ininkána:* for all future

*sissisíssya* always; *sissisíssya ay inalíwidta* we two will be friends for ever

*is kataæwítærwín* for ever, for many years

*is nan sin ákyu* all day long; *iyakakyáko* I continue working all day

*is lablabóna* [*is laplapéna*] for the first time

*is mamíngsan* once [371]; *tsa:* many times, often: [310]

*ðlík* up to a certain time, after some time; afterwards; see conjunction: until

*is éeni*, *is ææeni* soon; *issak* henceforth [308]; immediately: *tjádkasko* [315]; very soon, in a moment: *sána* [313]; very soon: *kankaní* [311]; suddenly: *ma* — *an* — [302]; quickly, soon: *pin-* [296]

*aɛnɪ kǎyǎ!* in a moment! *sǎna!* yes, sir; immediately! Ger. ja gleich!

*ǎɛnin kay si akɛt ya!* "wait a little!"

*is sinakɛtan* in a very short while; forthwith

*tsǎan pay* not yet [324]; *tjitjftja* yet, still: [314]

*ǎngkay....ya ket..* on the point of:

*finmǎlǎǎk ǎngkay ya ket wodaǎ nan fafǎyi* I was on the point of going out, when the woman stood there (*ya ket*: to my surprise)

*ǎna, onǎna*; vb. *mangɛɛnɛnǎak* first, at first

*mangantǎko 'd ǎna, isatǎko'd ɛntsuno* let us first eat, then work!

*mangudjfdjiak* I am the last (*ay.... to...*)

*misǎngkopak, sumǎngkopak* I am the next (*ay... to...*)

*pǎad* with negative: never [326]

*kasɛn* again; cf. [312]; *is kasɛn ya is kasɛn* again and again, repeatedly

*is kasɛn* an other time, or: *is kasɛn ǎkyu* on an other (following) day

*nan lablabǎna manalifǎngkayɛ, isǎkayɛ 'd mangǎyeng, isǎ et mangananǎngosh nan patpadǎy* at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nǎ ngosh*; see voc.: "end"]

*ma/ǎɛniǎɛniak* I am late: *ma/ǎɛniǎɛnika ay ɛntsuno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

*inmalitǎko is ɛli djǎa 'y fǎan ay inmǎy ya adintedɛtǎko isnǎ is djǎa 'sh fǎan* we came to town two months ago and we shall stay two months longer [396]

*sanguyǎn pan!* how quickly! *sanguyǎn nan inmalǎam!* how quickly you came!

*sanguyǎn pan nan ningyǎam si sa!* how soon you brought it!

*sanguyǎn pan si naotǎan nan kanɛntǎko!* how soon, how quickly was our food cooked! [R16]

*sanguyǎn pan is mangǎɛpam is nan tǎfay!* how quickly you made the spears!

*adwǎni, idwǎni*

to-day (or: now)

*adǔgka, idǔgka*

yesterday

*adkǎsɛn ǔgka, aditǎna [adidǎna]*

day before yesterday

*aswǎkas, iswǎkas*

to-morrow

*kǎsɛn aswǎkas, is kasɛn wǎkas*

day after to-morrow

*is kasɛn ǎkyu*

the following, next day

*is san tjǎy ay ǎkyu*

on the same day

*is nan djǎa, tǎlo..ay ǎkyu*

in two three...days

*is nan wɛwǎid*

very early in the morning

<i>is nan wfid</i>	early in the morning
<i>is nan fibifibikát</i>	early in the morning
<i>is nan ffbikát</i>	early in the morning
<i>is lablābon si fāālan si ākyu</i>	at (the beginning of) sunrise
<i>is maākkyu</i>	early in forenoon (8-11 o'clock)
<i>is nan magāākyu</i>	at about 11-2 o'clock
<i>is nan téngan si magāākyu</i>	at noon
<i>is nan máksip</i>	in the afternoon (2-4 o'clock)
<i>is nan misāyaæ</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsidsīmna</i>	at the time of sunset (sunset: <i>nalōkmæd</i> )
<i>is nan mastjīm</i>	in the night
<i>is nan lafí</i>	in the night (11-2 o'clock)
<i>is nan téngan si lafí</i>	at midnight
<i>is talāno</i>	at about 2-4 A. M. ( <i>énkókóok nan kaæwftan ya mapat/a</i> : the cock crows and it dawns)
<i>maæwākas</i>	"it is getting to-morrow," "it is getting an other day"
<i>malāfí</i>	it is getting midnight
<i>is nan mastjīm si āænin</i>	to-night
<i>aswākas si mastjīm</i>	to-morrow night
<i>idkæfab, idka/ōfab, adkākāfab</i>	last night (or: <i>nan mastjim ay nālosh, ay inmāy</i> )
<i>aswākas si ffbikát, si lafí</i>	to-morrow morning, night
<i>nan fibikát ay nay</i>	this morning (or: <i>is nan ffbikát</i> )
<i>nan ffbikát ay nālosh</i>	yesterday morning
<i>nan téngaæ ay nālosh, ay inmāy</i>	last holiday
<i>nan taæwæn ay nālosh</i>	last year (or: <i>tinmaæwæn</i> ; preterite of "t-um-aæwæn;" or: <i>idtaæwæn</i> )
<i>nan taæwæn ay umāli</i>	next year
<i>nan fūan, nan domíngko ay nālosh</i>	last month, week (Domingo: Sunday)
<i>nan fūan, nan domíngko ay umāli</i>	next month, week
<i>ad ísan taæwæn</i>	year before last
<i>is kāsín téngaæ</i>	next holiday ("holiday again")
<i>is kāsín ākyu</i>	on the following day
<i>aswākas is nan nisāyaæ</i>	to-morrow afternoon
<i>labōna adwāni</i>	from to-day on, henceforth; <i>labōna adwāni is inkaæpantāko is tūfay yāngkay</i> from now on we make only spears; <i>labōna 'dwāni mana-lantāko</i> from now on let us walk
	Or: <i>māilābo adwāni</i> from now on.

<i>adl kasin</i>	not any more; <i>adl kasin insäklit</i> he is no longer ill
<i>ájoáʔfong adsángädum</i>	"the house is old;" lit.: it was a house long ago, for a long time
<i>mangrenéna mo</i>	earlier than.... <i>bimmánad nan tékken ay tákka nangrenéna mo sak/én</i> another person came down earlier than I
<i>adumáliak is maigadáa ay ákyu</i>	I shall come in two days from now ("on the second day")
<i>is maigát'lo ay ákyu</i>	in three days from now ("on the third day")
<i>admamngsanak, admangudjídjak ay umáy</i>	I shall go first, last
<i>marwfid nan tálon</i>	it is getting morning; <i>tálon</i> : time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

<i>mamibifibikátak</i>	I come, go, work etc. in the morning; <i>mamibifibikatak ay umáli</i> I come in the morning, early
<i>mastjimastjimak</i>	I come in night, during the night; <i>nastjimnastimákamf ay nëntsáno</i> we were working during the night
<i>magamagákyuak</i>	"I do.... at noon"— <i>magamagákyuak ay tæmóli</i> I return at noon
<i>malafílafák</i>	I come at "midnight;" <i>éngka man malafílafák ay?</i> why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

#### ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankanf* "almost" [311]; *sumyáak yáŋkay* etc. "only" [316]; the substantives *ála* and *íkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

*kág; kääg* as, like, likewise, thus. Cf. [143]

*käägna* likewise, like it; ("its likeness")

*kag Igólot* like an Igorot

*käägna nan ákyu* like the sun.

*adika kăg fajăyi ay inăka* do not cry like a woman! ("be not like a woman who cries")

*ăngnêm sidê!* do it like this!

*ăngnêm is kăg nannăy!* do it like this! *adî kăg nannăy!* not like this!

*kăăg nan kôam nan kôak* your possession is like mine; yours is just as much as mine; you have as much as I

*kăăgna nan kaněna is nan kănck* he eats as much as I

*kăg* is sometimes equivalent to "it seems to be": *kăg guľľya sa* this seems to be steel; this is like steel

*nannay ya nantjăy kăăgna* this and that are alike; this is like that

*akľt yăngkay et kaăgna* it is similar (lit. "but little, then it were alike")

*nannay ay kġpan kăăg nan lăgon nan fănga* this knife costs as much as the pot ("this knife, equal the price of the pot")

*kăăgna nan angněna ay inkăeb si sa* he did it in the same fashion

*kăg kěn sak/ěn sġya* he is like myself; *kăg kěn sak/ěn sġya ay ľlaěn* he looks like me; *kăg tōnd* thus, like that

*nan kăyġ ya kag nannay nan kaantjōna* the tree was as high as that

*kăg sġna* like here, like this

*nan kăăgko* like myself (meinesgleichen); *nan kăăgko ay tăkġ* a person like me

*nan kăăgmo* like you; *kăgak kěn tōdġ* I am like him

*kăg* with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near.":

*kăgak madăkang* I almost fell *kăgkamġ intăktak* we almost ran

*kagmġ sagfătěn nan fătō* we almost carried the stone

*kăgmo kalăfěn nan kăyġ* you almost climbed the tree

*kagkăyġ nasăyep* you almost slept; *kăgyġ inľla sak/ěn* you almost saw me

*kăgak tinmōli* I almost returned

*kashōn* like, similar: *lalăki kashōn ľlōn* a man like a lion (loan word: *ľlōn, ľlōn*)

*kasōngka kăak* you look like a monkey

*kashōn madōb nan tġăya* as if the sky would break down [B. 38]

*tsatsăma* very, in a high degree; too much; *tsatsăma ay ľăteng* very cold, too cold; *tsatsăma ay angangăľľd* too bad

*is kăwġs* well; *is kagăwġs* better; *tsădlos* exceedingly; (Iloc.?) with suffixes: *tsădlosak umōgiad* I fear exceedingly, beyond measure;

*tsădlosyu ăngnen sa* you do this exceedingly well

*mandakas* better (loaned probably from Ilocano)

*mandakas is mangan mo nan aminum* it is better to eat than to drink

*mandakas nan mangan is nan makan* it is better to eat rice

*mandakash si* (or: *nan*) *umayka* it is better that you go

*mandakas nan intedec is nan Fentok* it is better to stay at Bontoc

*mandakas amñ nan mandlan* it is better that all walk

*mandakash si totumgdyka* [or: *kagawis nan totumgdyka*] it is better that you keep quiet

*mandakash si inpatpadoy mo nan inkdeb si singsing* it is better to throw (spears) than to make rings

*mandakas si ngematsanta is kolling* it is better we two change ourselves into eagles [K. 11]

*is ngag* ill, badly; *lawwa* it is wrong, bad, improper: *lawwa nan masuyepantja* it is improper, bad that they sleep

*lawwa; adikayew engkali'sna!* it is wrong; do not speak here!

*ololay* it is very bad, "a crime"

*nget, ngin* [306, 342] perhaps

*tit/awa* certainly, truly, surely, really

*is ad kaktek* secretly (lit. "for not any knowledge")

*is nan ababaway* "in the light," i. e. openly

*umdetet ta* it is well that... "we are glad that...:" *umdetet ta inmlika* "we are glad that you have come!" ("we thank you for coming")

*mo* than (with comparisons)

*pasig* throughout of one substance: *pasig bangaw sa* this is all glass  
*pasig papel* all paper

*pasig monok nan istja* the meat is all chicken (not mixed with other meat)

*pasig faldog* it is all gold, purely gold, unmixed gold

*elay* [*olay*] "it matters not," "nevermind," "whatever you please" "I do not care"

*elay kōkōtjek nan limak!* nevermind, if I cut my hand!

*olay umayka* I do not care if you go, it is of no consequence...

*aykō elay entsunotako?* do you (we) not care if we work? is it of no importance that we work? does it not matter?

*elay!* when receiving a gift, means: "this was not expected, you need not to reward me"

*elay sñu:* any one you please; *elay ngag:* whatever; *elay intō:* wherever you like, any place whatsoever

*elay intō nan tinmektuana:* wherever he sat down; *elay intō nan temoliantja:* wherever they return

*tak/ōn* "it matters not:" *tak/ōn mo inmlika* "I do not care if you have come"

*sfa* correct, right; *sfa sa* this is correct, "all right"

*sfa ma ngin* [*man ngin*] this might be all right, but... [L. 12]  
*siāmāadjisa* [*sfa ma adjí sa*] this is the right one! *siamaadjisa nan fáljeg!*  
 this is the right kind of a spear!

*aykō sfa tji?* is that right?

*kasísya* [*kasísia*]! this looks well!

*kasísia nan engkaliñnyæ* your language is quite good, "all right" [L. 20]

*kāñō* is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kāñō* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igorot.

The interrogative adverbs: how? why? see [352, 358, 359].

#### ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

*āngsan* much; *entsānotja is āngsan* they work much; *āngsānck*; see  
*ayāka* very much, great many [370]

*aklt* little; *nasuyēptāko is aklt* we slept little

*māl/an* copious, in great mass; *māl/an* seems not to be used attributively:

*māl/an nan ilāgok ay fānga* I sell great many pots

*māl/an nan kātjōu* plenty are the fish

*māl/an nan tjōtjon* in great mass (come) the grasshoppers, locusts

*tsatsāma 'y kawēls* very, too good (or: *kāgawēls*); but *āngsan* and *ayāka*  
 can not be applied adverbially with adjectives.—*tsatsamākami ay*  
*fanāñg* we are too small

*adādsā* more; *twodā ken sak/ēn adādsā 'y pākūy mo nan kōam* I have  
 more rice than you

*mo kekcentāko is adadādsā, umüyongtāko* if we know more, we get worse;  
 the more we know, the worse we become

*mo entsunōkāyu is amamāmid, tsakayē mablēy is amamāmid* the more  
 you work, the more tired you get

*adik lēytjēn ay kasln māngan* I do not like to eat more (lit. "again")

*adādsā nan kōak mo nan kōam* I have more than you

*adādsā nan kanēna mo nan kānck* he eats more than I

*ināka 's ādādsā!* give (me) more!

*is aklt* little, a little; *nimnūmtja is aklt* they think little

*ināka 's aklt yāngkay!* give (me) but a little!



*akít nan sakítko* I am a little sick

*akít nan láténg* it is a little cold

*sumédká is sinakítan!* wait a little!

*akakít nan láténg adwáni mo adágka* it is less cold to-day than yesterday  
*nan táfay akakít nan palítua mo nan pñuang* the spear is less sharp than  
 the ax (the spear, less its sharpness...)

*tsatsáma ay akít nan éntsánoam* you are working too little

*kólang* (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

*kólang sin pēsosh!* it lacks one peso; it is one peso too little!

*kasín*, again, means also: one more, some more:

*ináka kasín!* give (me) one (some) more! give me another!

*ángkay, yáŋkay* only; *sak/én yáŋkay* only 1; *djáa yáŋkay* but two, only two

*tsām áŋkay mangmangwanán!* you are speaking in fun only! you are only talking!

(Cf. *sumyáak yáŋkay, ápidak* or: *ábüdak yáŋkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

*pitkám ay ínyakyáking* you do nothing but loiter

*si ínam nán mamáding* your mother gathers the wood [H. 11]

*áálána* "it suffices;" *adú, adú!* enough! (Interjection); *adí émánäy* it is not sufficient

*áálána nan katsaksákna* its size is sufficient, it is large enough

*áálána nan káántjotáko* we are tall enough

*twódá nan áálána ken sak/én* I have enough

*áálána nan kíndáŋko* I have eaten sufficiently ("my eating suffices")

*áálána nan bilákna* he has enough money (his money suffices)

*adí émánäy nan bilákmo* you have not enough money

*adú sa!* this is enough!

*aráy nget (ngin)* about, perhaps; *nan twódá ken sak/én aráy nget tólo* 'y *pēsosh* I have about three pesos

*aráy nget djáa ay íñan* about two months

*aráy nget is tólo* 'y *ólas* in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]: how many times? [350]



## PARTICLES

416. Bontoc Igorot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *măn*, is an intensive particle; it is employed particularly in commands and questions.

*bumanddka man!* come down, then! descends done! so steige doch herab!

[M. 14]

*sađka 'd man!* go home now! [M. 11]

*engkăyě man lumďyare ay?* why, pray, do you flee? [B. 50]

*intō măn lă nan nangaldna 'sh ĩstja?* where should he get meat? (*la*: ironical, incredulous.) [R. 25] and again:

*intō man la nan nangaldan đmam is nan ĩstja?* where would your father get meat, pray? [R. 26]

*intō man la mangaldanyě 'sh tji?* where did you get (so many beans) that? [L. 33]

*intō man la nan umđlam si đdnom?* where will you take your wedding-feast? [L. 50]

*tjăy man si fobđleran ay alđena nan sinlăi* there indeed is a handsome young man who takes the pods [L. 33]

*tsumnōta man ed!* so let us then get married! [L. 52; cf. 49]

*intō man la nan kđerwad?* where, pray, should the place be?

*ėngka man!* go! go! *alikďyě man!* come on, forward! (battle cry)

*ngăg ģngka man ĩmđy?* why is it that you go?

*ngăg engkăyě man tımđli ay?* why did you return, indeed?

*ngăg man engtja ģngkăl' ay?* why do they speak?

*ngăg ģngka man mađđniđđni ay fumđngon?* why do you get up so late, pray?

*əŋka man adí ɛntsáno?* why do you not work?  
*ŋgə man sa?* what is that? (surprise; indignation)  
*əŋ man naðɛniðɛni tji nasáyɛp ay?* why, pray, did he sleep so late?  
 (tji: instead of *síya*)  
*əna man káþén nan áfong is fánŋg ay?* why does he make the house so small?  
*ɛntáko man mandýɛ!* let us go then to get wood!  
*intó man si Mátyɛ ay?* where is Matyu, say? Wo ist denn eigentlich M.?  
*kááŋkayɛ man!* get away! "packt euch!"  
*kádkáyɛ man?* how many are you indeed?  
*tít/íɛa man, ya inmáɣ!* it is certainly true, he is gone!  
*adí man katsákub* surely it does not suffice [L. 28]  
*unnáykámi 'd man* we ought really to go [B. 48]  
*ayáka man tji!* that (singing) lasts certainly too long! [H. 15]  
*kóak man, fakəŋmo kóa!* it is mine, not yours!

Also a form *mána* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

*tjakámí máná ay mamalátong* we who are gathering beans [L. 28]  
*aykóka ɛntsáno ay? ɛntsánoak máná!* are you working? certainly, I do work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

*nay kay léytjəm ngin ay ma/ísa* at this spot you like perchance to be left alone [S. 11]

*nay pay naóto nan íb/ána* there indeed was cooked the other (pig) [L. 66]

*nan pay fobólan nan kanyón* the projectiles of the guns [B. 53]

*ya nan pay fobólan nan báldug* [B. 58] and the bullets of the rifles

*nan pay inótji* the younger brother

*sána kay nan tjénəm!* here comes the water! [L. 42]

*sána kay si lípad ay naláŋgoláŋgo* here! here comes perfectly dry wood [K. 8]

*adpaywáŋin* now indeed (*ad wáŋi* with *pay* inserted) [L. 80]

*intó pay? intó kay?* [R. 24] where, pray? wo denn? wohin denn?

*intō kay si Bǝḡgti?* where, pray, is Bugti?

*si pay Fǎkan nan ninǎnak ken tjakǎm!* Fukan, she has born us [L. 92]

*si pay Palpalǎking ma/ǐd inǎna is kǎtjǝu* Palpalaking did not catch any fish [P. 3] (*inaana*, for: *inalana*, from *alǎek*)

*aǝnǐ kǎyǎ!* very soon! yes, soon!

*ketjǝng ngǎg pay?* what then? (impatient question of a person listening to a narration, to urge on the speaker)

*ǎlǎy pay mo gadsǎngyǝn, sǝya tsatsǎma na/ǐmǎd* however rich he may be (though he be rich), he is very stingy

*intō pay ǎkis nan mantǎlyo?* where is the hammer, say! "wo ist denn wieder der Hammer?"

*kǎd pay nan lalǎlǎki?* how many are the men?

*kǎnim pay nan tinǎpay?* do you really eat the bread?

*kinmǎan pay* he has gone, indeed

*ma/ǐd pay sǝna!* he is surely not here any more!

*tjakayǎ pay ay iKǎnǝu* you, people of Kanǝu [L. 92]

*pǎsig pay nafǎngǝsh nan shengǎdko* my food is all rotten (*pǎsig*: thoroughly) [M. 9]

*ketjǝng kay mastjǝm ǎkis* and then it turns again night [H. 10]

*ketjǝng naǎto pay* and then it was cooked [H. 18; cf. L. 66]

*ǎpad pay ay nalǎngolǎngo* dry wood! [K. g.]

*aykǎak pay shumǎa?* shall I really go home? [K. 11]

*adǝm pay patǎnǝn nan pǎshek, tay nǎyak sǝna!* do not drive in the wedge, because I am here! [L. 84]

*mǎd pay asǎǎwǎk* I am surely not married [L. 85]

*ǎdpay ǎkish [akís] madǎy nan inǎgnan nan ǎsu 'y tjǎy* (the fire) which the dog brings there will surely also be extinguished ("die") [L. 10]

*ǎdpay umǎliak* I shall certainly come

*tay ǎdpay angkǎyǝm nan fǎnǎyǎ* because you will surely eat up all the pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

*ketjǝng mǎǎwǎd kaya* then morning came

*ǎlǎm kayǎ!* come and see! "sieh doch einmal!" "just look at this!"

*alikayǎ kayǎ* (like one word: *alikayǎkayǎ!*)! come! "kommt doch einmal, rasch!"

*ketjǝng sumǎobtja pǎyǎ* then they arrive (at home): "dann kamen sie also heim"

*iyǎim kayǎ!* so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

*itsaotsāomo kay ken sīya ya!* so give it to him!

*arunū kay si akīt ya!* "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:  
*āpay adīm kinwāni is nan tāker?* and why, sir, did you not tell the men?  
 [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

*aykō umāli? nay umāli mām pay man!* is he coming? there he comes, surely!

*sīa mam pay!* certainly! it is correct, without any doubt! it is evident!  
*pināyanmi, tay tjiy mam pay si lalāki ay fumātjang ken tjakam?* we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ō* denotes certainty in these examples:

*ann/ō ya umāli adwāni* he will certainly come to-day

*ann/ō linmāyarātja* they have undoubtedly run away

*ann/ō umāytja* they will surely go; I am sure that they will go

*nintengan nan sikāa—ēntāko 'd man nitsāa—ann/ō patsōng na shāa* the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adjī*, usually in combination: *man ādjī* or: *ma ādjī* expresses sometimes a request; in statements *ādjī* has affirmative force: indeed; certainly.

*ēngkālīkāyer man ādjī!* speak, pray!

*ālika man ādjī* come, please!

*īkayer man ādjī!* come then! (why do you not come; come now!)

*intō ma ādjī nan ināyam?* where did you go, say?

*ēntsunōka man ādjī!* so work then!

Emphatic: *kádtja man áđji?* how many are there indeed?  
*sfa ma adjf sa!* this is the right thing, to be sure! [L. 55]  
*nan ma áđji tsam inpaydi ay shengédko 'd ya nafángösh* that food which  
 you used to send me was rotten [M. 7]  
*sádata 'd ma áđji ay sináma!* so let us go together, father and son! [M. 11]  
*ya, intö ma áđji nan fñádyě?* well, where then is the pounded rice? [L. 57]  
*nong/nóngem ma áđji nan idnotáko!* you arrange our wedding feast,  
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

*sfnu kan sa?* who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sfnu kantja sa?* who are these?

*sanguyán pan si na/ótöän nan kanéntáko!* how quickly our food has been  
 cooked [R. 16]

*sanguyán pan is nángtjásam is nan tólfeg* how quickly you found the key  
*sanguyán kan nan ningyafam* how quickly you brought it!

*ngág kan aykő ketjéng na 'sh monökye?* why, are these all your chickens?  
 [L. 43]

*ngág kan aykőka umoóshitsong?* say, why do you watch me from above?  
 [L. 29]

*intö pan, nangkő mamátpab ya adika páad makátpab;* where then? it is  
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanđy pan*, sometimes with endings, expresses disgust and surprise:

*kanđy pan! amfuyáka 'sh si nafkodka!* why, is that so! this is the reason  
 why you are so lean! [M. 10]

*kanđyka pan si fafáyi!* how miserable you are, woman! [M. 17]

*kanđyka pan si alfwid!* what a bad friend you are!

*kanđykayě kan is fumabfalögnid!* what poor fighters you are!

*kanáftja pan!* how bad they are!

*kanáfkamf pan!* how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

*ya ngăg tōná?* what is that? Ger. ja was ist denn das?

*ya intō pay si Akúnay?* why, where is Akunay? Ger. ja, wo ist denn die Akunay?

*ayékéd ya!* go on! go ahead! Ger. also vorwärts! continue then!

*ya ngag nan ínnad is nan tjápánmo?* well, what has happened to your foot? what is the matter with your foot?

*aykô síkáya [síka — ya]?* "how about you?"

*adl man katsákub tay síka 'y yǎn/a ya éngka inámiámish* it is not enough (in your bean-basket), because you, the older sister, always go bathing (instead of working) Ger. weil du ja immer... [L. 28]

*ya kad nan fútugyæ 'sna?* why, how many pigs have you here? [L. 45]

424. *Yáka* expresses "then at least;" the speaker can not obtain what he wishes and asks for something inferior instead:

*yáka ináka ma ádji is nan mákan!* well then (..if you do not give me any meat...), so give me at least some rice (instead)!

*aliká'sna! — adlak. — yáka intedécka istj!* come here! — I shall not! — well then, stay there! Ger. nun, so bleibe dort!

*itsaotsádomo nan táfay ay nay! adl; ígtok sa. yáka man nan kǐpan ádji!* give me this spear! No; I keep it. Well, so give me at least the knife!

*yáka yáim nan kǒweng nan kátjǒu* so give me at least the ear of a fish! [P. 4]

*yáka yáim man nan kǒweng nan tjáld!* so give me at least the ear of a small fish! [P. 5]

*yáka yáim man nan apángoy si ákkámá!* so give me at least the leg of a crab. Ger. so gib mir doch wenigstens eine Krebscheere! [P. 6]

*yáka yáim man nan ísa 'y fállda!* so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: "certainly," is also used for emphasis: it must be distinguished from *mo*: if, and from *mo*, than.

*umáliká'sna mo* you certainly come here

*kóak sa mo [kóak sámo]* this is certainly mine! *kóam sámo* this is yours, surely

*intō pay sak/én mo?* where am I (in a picture of a group of Igorot)?

*kô si Fánged námo!* this is Fanged, indeed! this is Fanged, I am sure!

*nóang námō!* this is indeed a buffalo!

*ōgsa shāmo!* that is a deer, to be sure

In combination with *ya* [423]: *yāmmo alāēm nan tōlo 'y tayāan!* certainly get the three baskets [L. 34]!

*nangkō ēpōm nāmo!* why, this is your leg! [K. 8]

*nangkō līmam nāmo!* why, these are your arms! [K. 9]

*soklōngmo nāmo (na mo)* this is surely your hat

Observe the phrase: *mo kō man tay...* "no wonder; because..." certainly because. —

*mo kō man tay finlēyko āna, lssam tjiápēn* no wonder; because I have tired it first, you will catch (the pig) [L. 63]

*mo kō man tay innīpa/lsig ken sak/ēn* why, certainly; because he made me angry [L. 79]

426. *Kō* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

*kō si Angay nāmō!* why, this is certainly Angay!

*kō sīka sa!* why, this is you!

*kō tjakāyē man na!* why, this is indeed you (here)!

*kō tjaftja sa ay?* why, is it they? Ger. die sind es also!

427. *Nāngkō*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkōak*; *nangkōka*; *nangkō*; *nangkōtāko*; *nangkōkamf*; *nangkōkayē*; etc. — *nangkōk*; *nāngkōm*; *nangkōna* etc.

*Nangkō* is often followed by: *bōd* [*pōd*, *bēd*].

*nāngkōm [nāngkēm] alāēm nan kāyo!* so it is you who take the wood!

*nangkōak wōdā'sna!* why, here I am! Ger. also da wäre ich!

*nangkō wōdā'sna!* so he is here! (or: *wōdā'snā ya!*)

*nangkō pōd si Māttyē sa?* ah, is that so, is this Matyu?

*nāngkōm bōd ināa [ināla] nan soklōngko!* so it was you who took my hat!

*nangkōna bōd ināa nan fafāyi!* so it was he who saw the woman!

*nangkōka pōd masāyep?* so you are sleeping?

*dā! ngag nan ēpōn tōdī nangkō [mankōy] tsaktsakgōa!* see! what big legs he has!

*nāngkō pōd ol/ōley nan ikāk/an nan kasīm in/nāna* how wretched is your stepmother's acting! [M. 10]

*nangkötäko ööshdén nan shengédtja 's amín nan andäka* why, have we not procured food for all our children? [M. 17]

*nangkëka mangísu is fajáyi!* why, you are a miserable woman! [M. 17]

*nángköy nan pótlong tji?* how did it break off here (a spear-blade)?

*nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")

*nángkö bôt tsátona nan mangangkayáangkay is nan ónashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]

*nángköm kanán en "mo umalitäko is nan fli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]

*nangkö—pispisftash ángkay!* why, only twenty cents! [B. 20]

*nangkö böd, falógnid nan inyáyak tónä!* why, this man called us out for battle! (surprise and indignation of the Igórot called by the leader of the insurgents "to a dance") [B. 26]

*nángkö tékken ay talffeng!* why, this is a different dance! [B. 26]

*nángkö ma/íd madáy ken tjátäko ay Igólot; nangkö ketjéng nan insullktosh is ángsan nan madáy* and see! none of us Igórot had fallen; only of the insurrectos many had fallen [B. 42]

*nángkö sítónä nan ónóónöy* why, this one is a lucky fellow! [R. 29]

*nangkö akiakít!* why, it is very little!

*nángkö míd nong/nóngna nan kayéénýä!* why, your "getting wood" is worthless! [K. 2]

*nangkö mandäkas si ngémátsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]

*nangköka tsatsäma émipäáshé ay ken sak/én!* why, you make me ashamed [L. 71]

*nángköm inlátak san kashúdmo ay?* why have you pushed your brother-in-law into the rock? [L. 79]

*nangkökayé tjemóngao is fädén is apáy?* why did you tarry bringing fire? [L. 8]

428. *La*, often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

*intó man la nan nangólam si sa?* where did you hear that? Ger. wo willst du das gehört haben?

*kad man la nan twodä ken sfya?* how much does he claim to have?



429. Observe the use of *la* in the scornful phrase:

*tsǎka la 'sh sa?* what can you do, — nonsense!

*tsǎka la 'sh sa, intǒ nan umǎlam si ǐdnom?* (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

*ngǎg tji? uuonǒngka ken sak/én? tsǎkǎlasǎ!* what is that? you want to fight with me? nonsense!

430. *ǐn* ['*n*], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

*ketjǝng kasǎn kanǎn nan Lumǎwig en "inǎka'sh ǐsha 's tayǎn!* then Lumawig said again: "give me one basket!" [L. 31]

*isǎcd kanǎn inǎtja en "nangkǒ mǐd...* then says their mother: "why... [K. 2]

*ketjǝng kǎnanmi en "lumayǎrkami!"* then we say: "we run away!" [B. 21]

*nan lalǎki kinwǎnǎna 'n "adǐk lǝytjǝn sa"* the man said: "I do not want this"

*isǎna'd kinwǎni'n...* then he said...

*kanǎna ay mangwǎni en "saǎka'd man!"* he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340: 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

## CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ákis, ketjéng, ét* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

## COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

*nan ápu y ya nan tjénəm* fire and water; *sak/én ya síka* I and you

*si áma ya si ína* father and mother

*nan kafátufátug ya kaáshuáshu* the pigs and dogs

*si Olóshan ya si Lang/ágan* Oloshan and Langagan (or: *tja Olóshan ken Lang/ágan*)

*ketjéng umáli ákis nan sinkumpánya ya mabaldákan ket ákis nan ísa ay soldádsó* thereupon comes again the company and then again one soldier is shot [B. 29]

*sítódí ay laláki ya sítódí ay fafáyi* he and she

For the construction: *tja Agpáwvan ken Tóngay* A. and T.; *tja áma ken ína* father and mother; see "Collective Article" [39]. Cf. *sináma* the father and his child [60]. For: *sumaákámi ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

*kag ken sak/én ákis ígak ílaén* nor did I see it

Or even with omission of the negative: *adlak ímñum is tjénum; kag ken sŷya ákis* I do not drink any water; nor does he.

Neither—nor is also expressed by *adí—paymǝ*.

Polysyndetic construction is frequently employed in enumeration; also *isáed*: “and then” is often found as connective in a series. (*Isáed* designates usually temporal succession: “one after an other.”)

*isáed fêlâdjín nan yun/ána nan wánisna isáed nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjínna ya nan tjokáena* then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

*íŷgnam nan tjokáenko ya nan wánisko, nan katjínko, nan soklóngko ya nan fobángak* hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

*ketjéng ínpafálan nan ótot nan gángsa ya nan ítjush, isáed nan tóónan, isáed nan fá/kong* then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

*ayáka nan inálak ay kátjǝu, nan tjalíd, nan akkamá, isáed nan lílèng* I have caught plenty of fish: *k.*, *tj.*, crabs and “*lílèng*.” [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction “but” is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

*ínmáy si Móllèng, ínmáli si Olóshan* Moleng has gone, but Oloshan has come

*wodá nan táfaymi, píńángmi ya nan kalásaymi; ma/íd báldugmi* we had spears, axes and shields, but no guns [B. 25]

*ipawáitmo ken sak/én nan ístja; fakén tinápay!* send me some meat, but no bread!

*ketjéng áfus naóto nan mákan, siádnay ma/íd ístja* then the rice had been cooked, but no meat [B. 11]

*íŷtok nan ásu ísna, siádnay adákis funála* I keep the dog here, but it will again run out

*léytjénmi ay manábla, siádnay mǝd [ma/íd] apáy* we want to smoke, but there is no light

*adl inótjan adwáni, siádnay adinótjan aswákas* it does not rain to-day,  
 but it will rain to-morrow  
*inānápko nan kīpan, siádnay igáak nakádash* I searched for the knife,  
 but I could not find it  
*sak/én ongóngáak, siádnay síka amam/áka* I am young, but you are old  
*adña yáí nan ístja, siádnay nan mákan yaína [iyáina]* he does not bring  
 any meat, but he brings rice

*Ketjéng* "that is all," "except," "thereupon;" see [326, 327, 388, 408  
 etc.] serves as adversative conjunction:

*iláek amín ay fobfafaíyi, ketjéng si Akúnay is ma/íd ísna* I see all women,  
 but Akunay is not present

434. DISJUNCTIVE: *paymó*, or:

*laláki paymó fafaíyi* a man or a woman  
*si Angay paymó si Isding* Angay or Isding  
*síka paymó síya* you or he  
*ináka 's kīpan paymó fakón nan pínang* hand (me) a knife or, if there is  
 none, an ax!  
*adumáliák aswákas paymó is kasín wákas* I shall come to-morrow or day  
 after to-morrow

435. "Adverbial" Conjunctions are:

*ákis [áks]* also, too. (*ákis* means also "again")  
*sak/én ákis* I also; *nan fafaíyi ákis* the woman too  
*kăg kên sak/én ákis* I also (lit. "like me, too")

436. *Ketjéng*, introducing a sentence, serves as temporal conjunction:  
 thereupon, then. [In negligent pronunciation usually: *k'tjéng*; or scarcely  
 audibly: *'tjéng*; also "*kítjǎng*" occurs.]—As the original meaning of  
*ketjéng* seems to refer to something accomplished, "that is all," "it is ended,"  
 it may be nearly equivalent to the Latin connective phrase "*quo facto*,"  
 while "therefore" would be a free translation. In narrative the Igorot will  
 never get tired beginning each new sentence with this *ketjéng*.

The common construction after *ketjéng* is the order: verb—subject.

*nan laláki innáli 's áfongna, ketjéng aláén (nan) asáérwănă ay fajáyí nan soklóngna*; or: *ketjéng si (nan) asáérwana aláéna nan soklóngna*  
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjéng*)

*ketjéng tja mańgsan nan tákə, ketjéng tjáítja nan umíli is nan fatáérwa*  
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

*Ketjéng* followed by the ligature *ay*: *ketjéng ay isátja'd inflak*  
thereupon they feasted [L. 66] (*Ketjéng ay* means also sometimes: therefore.)

*ketjéng ay umńnumak is nan tjénum* thereupon I drink the water  
*ketjéng ay fumángoń* thereupon (or: "then finally") he awoke [P. 12]

437. *Et, cd, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *ed* or *et* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isáed*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: 'd. [For *isáed* or *ísa'd* the forms: 'săd, 'shăed, 'shăd, due to negligent pronunciation, are used frequently.]

*Isáed* is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *cd* = "then." The forms of this conjunction are:

	Personal:	Possessive:
1.	<i>isăked</i>	<i>isăked</i>
2.	<i>isăka'd</i>	<i>isămed</i>
3.	<i>isăed</i> [ <i>isă'd</i> ]	<i>isăna'd</i>
D.	<i>isăta'd</i>	<i>isăta'd</i>
I. incl.	<i>isatăko'd</i>	<i>isatăko'd</i>
I. excl.	<i>isăkămi'd</i>	<i>isămi'd</i>
II.	<i>isăkăyě'd</i>	<i>isăyě'd</i>
III.	<i>isătja'd</i>	<i>isătja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isáed umáli nan laláki* then the man comes  
*isátja'd umáli nan lalaláki* then the men come
- 2) a proper name: *isáed umáli si Fánged* then Fanged comes
- 3) personal pronoun, 3rd person: *isáed umáli sfya* then he comes  
*isátja'd umáli (tjaátja)* then they come

The subject is a pronoun of 1st or 2nd pers.:

*isákamí'd umáli* then we come  
*isakáyé'd umáli* then you come  
*isáked umáli* then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isáed kanán nan laláki* then the man says (not: *isána'd*)  
*isátja'd kanán nan lalaláki* then the men say (also: *isáed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isáed kanán Fánged* then Fanged says
- 3) a pers. pronoun *isána'd kanán* then he says  
*isátja'd kanán* then they say

If a substantive as subject shall be emphasized, *isána'd* respectively *isátja'd* is used, but the substantive is preceded by the ligature *ay*:

*isána'd kanán ay aláwidko* then he says, my friend  
*isátja'd kanán ay aláwidko* then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

*isámed kanán* then you say  
*isatáko'd kanán* then we say  
*isáyé'd kanán* then you say  
*isámí'd kanán ay Igólot* then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

*umüytáko isatáko'd masúyep* we go and then we sleep  
*nan laláki inmáli isáed nentsáno isáed nasúyep* the man came, then he worked, then he slept  
*inmáý sfya, isána'd fínkash nan fātō* he went, then he hurled the stone

- nintáktákak isákid* [for: *isáked*] *tjínpap nan áswæ* I ran, then I caught the dog
- inmáya ya isámed inála nan kipángko* you went and then you took my knife
- isá'd kinwánnin áma* then Father said (*áma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwánni*: "the speaking of Father")
- nan lablabóna manaliféngkáyæ, isákáyæ'd mangáyeng, isáded mangananón-goshi nan patpadóy* at first you dance, then you sing and finally comes spearthrowing.
- isátja'd ámwiy nan soldádsan si Melikáno ad Táféng* then the American soldiers march to Tulubin [B. 64]
- isátja'd mamógnak ay sináki; isátja'd inámtjan is nan kakáyæan; isáded kanán nan inótjin....* then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]
- isátja'd en póshngen ad Mabúdbodóbud* then they went to inundate (the land) at Mabudbodóbud [L. 2]
- isátja'd mafóteng amín nan inasáæwan ya isátja'd én mintjépap is nan fátug (én: [307])* then all are drunk, all married men, and then they go to catch pigs [H. 15]
- isátja'd falótjen nan fátug, isátja'd sagfátén...* then they bind the pig, then they carry it (on their shoulders) [L. 17]
- isákami'd ön mángan* then we go to eat (*ön*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

- isátja'd mangáyáyeng ya kanántsa ay mangwánni* then they sing and say [H. 9]
- isátja'd inumála ya kapéntja...* then they get (clay) and make (pots) [L. 23]
- ishána'd sibóén nan pánga ya kanána'n...* then he cuts the branches and says... [K. 7]

439. *Ketjéng* and *isáded* combined occur in these examples:

- ketjéng isáded kanán san fafáyi..* thereupon "then" the woman says.. [L. 85]
- ketjéng isátja'd insángfu* thereupon they performed the "sangfu" ceremony [L. 67]
- ketjéng isána'd patæfæén san asín ad Lakángææ* thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kēt*, *yá kēt*, "and then" is used similarly to *isáed*, as these examples illustrate. Sometimes *kēt* serves as the simple connective without particular temporal notion.

*ninsakít ya ket nadǵy* he was sick and died

*kinmāan si lna yá kēt tinmǒli* the mother had gone away and returned

*ya ket fáǵy ay tsaktsagóag ya ket nan fáǵi ay óko ay tsaktsáki* and then the boar (is) big and the sow (is) big [L. 46]

*ketjéng ólik ya ket innának* and "some time passed" as she bore children [L. 88]

*mo madǵyak ket mo umáykǵyǵ flæn nan nalpóak [nǵlpak]* when I die, then if you go to see my birth-place [L. 89]

*ketjéng ya ket inangángo san inótji* thereupon the younger sister laughs [L. 30]

*Ket* is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isáked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:

Possessive:

1. *köyáked*

*kǵked [köyked, kǵket]*

2. *kǵyka'd*

*kǵmed*

3. *kǵ'd [ke'd, ket-]*

*kǵna'd*

4. *kǵta'd [köyta'd]*

*kǵta'd [köyta'd]*

I. incl. *kötáko'd*

*kötáko'd [köytáko'd]*

I. excl. *köykǵmǵ'd*

*kǵymi'd*

II. *köykǵyǵ'd*

*kǵyyǵ'd*

III. *kǵytja'd*

*kǵytja'd*

*köyáked umǵli; innǵli* then I come; came *kǵked kǵpèn; kinǵéb* then I make; made

*kǵked kinǵéb nan tufǵyna* and then he made his spear

*köyáked [also: kǵket, irreg.] innǵli is áǵongna* and then I came into his house

*ketjéng ámtjan nan ísa'y fǵan köytša'd ínpapangǵli nan soldádsan si Melikano* and then one month passed, and at once there came the American soldiers [B. 62]



*ketjəŋg migmikána nan ímpash; kôytja'd mangmangálak ya kakaæwətan*  
then he (Lumāwig) fed the little chicken; then, behold! they grew  
suddenly to hens and cocks [L. 44]

*ketjəŋg taláanna san anómok ya kôytša'd ákis mashangôyen ay nasíken*  
*nan fütug* and he fed the little pigs and then forthwith also they  
grew rapidly, the pigs [L. 46]

(*kô tjakayě sha!* why, you are there! [L. 6] Cf. [426])

*isácd ímtjan ya kanána'n "kô tjákăyě sha ay!?"* then he arrived and  
said: "then you are these women!?" (surprised) [L. 27] (without  
*ed*)

*isána'd ikísua nan ítsush is nan fánga ya kô'd [ket] ístja; isánad ákis*  
*ikísua nan fák/kong is nan ísa 'y fánga ya kô'd [ket] mákan* and  
then (the rat) stirred with the spoon in the pot and behold! there  
was meat; then it stirred with the pestle in the other pot and there  
was rice! [R. 21, cf. 28, 27, 30]

*kô'd nay adwəni ya ma/íd!* (you had promised us food:) and now there  
is not a thing! [B. 16]

[*Kô-* is undoubtedly the same particle as in [426] and probably also  
found in the interrogative: *aykô*, and in the particle *nangkô*, expressing sur-  
prise.]

442. The equivalent for our inferential "therefore, for this reason, on  
that account" is commonly *síya* followed by the Nom. actionis with suffix  
-*an*; this suffix, which has usually locative force, is decidedly causal in this  
construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is  
illustrated by examples:

*síya tji nan umáfantja* this is "their coming-reason;" therefore they come  
*síyádsi* [for: *síya tji*] *nan adík ímüyan* therefore I do not go

*insákít nan litjəŋko; síánan [síya nan] adík éntsánoan* I have a sore  
finger; therefore I do not work

*insákitak; síya nan umánumak is nan tjénəm* I am sick; for this reason I  
am drinking water

*síyadsi nan inakálantja* therefore they weep (from: *inákkaak*, with inserted *l*)

*síya tji nan igána nargasəwəwə* therefore he did not marry

*antjókə; síya nan mangaətsam is nan káyə* you are tall, therefore you  
can reach the wood (beam under a roof)

*nabləyak; síyadsi nan adík kumáeban is nan fálfeg* I am tired, for this  
reason I do not make any spears

*siádsi nan intafónantja is nan págpag* therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igorot would say: it is very heavy; therefore...

*nan fátō [fātō] ya tsatsáma ay adadsámet; siyá nan adík makasagfátan*  
the stone is very heavy; therefore I can not carry it; or: is so heavy  
that I can not carry it (or: I cannot carry the stone, because—*tay*  
[451]—it is heavy)

*nan kafáyo ya tsatsáma ay abafíkaš; siánan manguyátjána is nan kalomáto*  
the horse is so strong that it pulls the wagon [*siánan* for: *síya nan..*]  
*nan djálan ya tsatsáma 'y adadsáwéwan; sfa nan mabléyam* the way is so  
far (long), that you are tired

*nan tjénəm ya tsatsáma 'y láiteng; siánan adík umísan* the water is so  
cold, that I do not bathe

*nan ásu tsatsáma nan taktákna; síya nan adík makaapayáwéwan* the dog  
runs so quickly, that I can not follow it (Lit.: the dog; its running  
too fast; this my-not following-reason)

A rather doubtful phrase: "*amfuyákash*" followed by *is* may be used, if surprise shall be expressed; as in:

*amfuyákash si nafíkodka!* ah! therefore you are so lean! [M. 10]

*amfuyákash is ma/ídka 'sna!* this was the reason that you were not here!

*amfuyákash si nafáldud síya!* therefore he is bound, imprisoned!

*amfuyákash si ma/íd is nan áfongna!* oh! that is the reason that he is  
not at home!

(*Amfuyákash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

*Sfádsi* and *is: sfádsi's énta umála is awéwáda* therefore let us two go  
to get our burden (wood) [K. 4]

Also *ketjéng ay* is used to express "therefore." [436]

#### SUBORDINATE CONJUNCTIONS

443. When. "When" is expressed by the conditional conjunction: *mō*, ("if") or by *íssān*. *Mō* requires the finite verb; *mō* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *íssān* is found with the present and especially with the preterite.

*Issan* consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igorot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

*mo adlak entsāno, inlāpayak* when (if) I do not work, I play

*mo uminumtāko is nan kāpi, aditāko kapēn nan tāfay* when (if) we drink coffee, we do not make any spear

*Issan inmalīāna, amīn ay tākē nangāntja* when he came, all people were eating

*Issan inalān nan āma, nan ānanak ya kinmāantja amīn* when the father came, the children had all gone away

*Issan nintedēcak ad Manīla, woda nan djāa ay āsuk* when I lived at Manila, I had two dogs

*Issan ninfukāwān nan lalāki, nan ongōnga (ya) inmāli* or: *mo infūkawān nan lalāki, nan....* when the man called, the boy came

*Issan nan/ngōlak is nan okōkud, naāngoak* when I heard the story, I laughed

*Issan nanaerwādak is nan sālād, findāsak* when I had received the letter, I read it (vb.: *tsaerwādek*)

*Issan inmaliantāko 'd Chicago, kinaāptāko nan āfongtāko* when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

*Issan inmalām adūgka, ya ninēdjan* when you came yesterday, it was raining

*Issan inayantāko is nan pōshong, ninkiyatāko is nan katjēnēm* when we were (lit.: had gone) at the lake, we swam (in the water)

*Issan kinmaānāmī ad Manīla, limanpo'ōkāmī* when we left Manila, we were fifty persons

*Issan indfcdtja istjī is apīd nan pōshong, ninlalcyaādtja* when they met across the sea, they rejoiced

*Issan kapāsik; kaongōngaak; kaamāmaak; ninsākitak; kagadsangyēngko; kafikāshko:* when I was poor; little; old; sick; rich; strong (healthy)

*Issan ninaliwidsānta* when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

*Issan mamasuyepāntja, entsūnōkami* while they (continue to) sleep, we work ("during their sleeping")

*Issan káwɛwɛd nan alɛwɛidko id Tukúkan:* while my friend was in Tucucan  
*is tsák ɛntsánoan* during my working, while I am at work  
*is tsátsa 'ntsánoan* while they are working

(The article *san* is sometimes omitted before *tsa*.)

*Issan umúnumam is nan tjénɛm, tsák manúbla* while you drink water, I  
 smoke

*Issan ɛngkalfam (ɛngkalfanyɛr) mamasúyp sɛya ay fafáyi* while you talk,  
 she is sleeping

*Issan tsátja mangáyan* while they are eating (better: *is nan*, because *san*  
 indicates past action)

*Issan ɛngkalianáko, tsána kimtén nan áklang* while we are speaking,  
 she is sewing the coat

*Issan nangiláantja kén tódí:* while (when) they saw him

*Issan inlagóantja is nan sɛngsɛng nan fɔbfafáyi, mangayɛngkamí* while  
 the women sell rings, we are singing (without redupl.)

*Issan sinumkepántja* while they came in (when they came in)

*Issan kapényɛr nan áfong, umilɛngkamí* while you are building the house,  
 we rest

*Issan tsátja 'nɔfalognídan, wɔdák id Fɛ́ntok* while they were fighting, I  
 was at Bontoc

*Issan káwɛwɛd Fánged is nan áfong ya issan tsána mangflán ken Mátyɛr*  
 while Fanged was in the house and while he saw Matyu

*is nan tsák mangánan* while I am eating

*is san tsána nangárgan* while he was eating

*Issan tjátja nɛngkalán* while they were still speaking

#### By Circumlocution:

*ɛnfásaak, tsákka ákis insúlád* I read; "meanwhile" you write: I read while  
 you write

*masúypak, tsákka ákis ɛntsáno* I sleep while you work

#### Participial Construction:

*nan laláki mandán ay mangayáwɛng* or: *nan laláki mangayáwɛng ay tsa*  
 mandán the man walks while singing

*mańgo is nan ɛngkaliána* he laughs while speaking ("in his speaking")  
 or: *mańgo ay ɛngkalí*

*ɛngkalí is nan iitána* he speaks while dreaming

*nan kállang inmáli ay ináka* the little boy came crying, or: cried while  
 coming

*nan laláki umflɛng ay manúbla* the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *Issan*, when [443]; the subsequent main sentence begins sometimes with *ketjéng* (or: *isáed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

*Issan kinwánina na, ketjéng ifukáwána* after he had said this, he shouted  
*Issan tjengngóna na, ketjéng ibfakána* after he had heard this, he asked  
*Issan nadóyan nan laláki, ketjéng inka/áptja* after the man had died, they buried him

*Issan tinmektjuána* after he had sat down  
*mo inangnényé amín nan nakwáni ken tjakáyé, ketjéng tomolíkáyé'd*  
 after you have executed all orders ("have done all told you"), you ought to return

*Issan iniláéntja nan ínmad, ketjéng linmáyaértja* after they had seen what had happened ("the happening"), they fled

*Issan inmalán nan ápo, isáed onótjén nan laláki síya* after the master had come, the man followed him

*Issan nanngólan nan ámam sí sa* after your father had heard this  
*Issan adsángádum ay finmála nan lalaláki, ketjéng inisképa sí Júlío is áfong* after the men had gone out, he led Julio into the house

*Issan nan/ngólan nan laláki sí sa, ketjéng itáfóna nan pinángna* after the man had heard this, he hid his battle ax. (*nan/ngólan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

*Issan nangílana ken tjaítja, temóli nan fafáyi* after seeing them the woman returned

*Issan sinumképana is nan áfong, aláéna nan sóklong nan anótjik* after he had entered the house, he took the hat of my younger brother

*Issan napadóyana inká/éptja nan awákna* after he had been killed, they buried his body.

"After" circumscribed by: *fédshek*, I finish, accomplish:

*finúash nan fobfafáyi ay nangáföy is nan wánis, ketjéng tsinimídtja nan fádsóna* after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

*nafúash ay nakaimsangka, ipuúmo nan wanísmo!* after you have washed yourself, put on your "wanis!" [*naka*- 299]

Or by the auxiliary *áfus*: *áfus nadóy nan amáma, isá'tja'd inká/up síya* after the man had died, they buried him

Or by the preposition *is*: *immáliak ísna is nan nabfedaśan nan kakántja* I came here, after they had eaten

*is nan finmangónantja* after they had awakened

Or by the prefix *naka-* [299]: *nakakánan nan lalaláki, ketjéng immáy'tja'sh kapáyyet*, or: *isátja'd immáy 'sh kapáyyet* after the men had eaten, they went into the rice-fields

*isátja'd nakákan, isátja'd maámong nan mamágkid* then they had eaten, then the girls assembled [II. 21] or: after they had eaten, the girls...

*intsímid is bayákna; isáed nakatsimídan is bayákna; isána'd itsáotsao nan bayákna* she sewed his wings; then she had finished sewing, then she gave... [S. 6]

*ketjéng mangántja; ketjéng nakakanántja, isátja'd kanán ay sináki* then they dined; then they had dined, then said the brothers.. [R. 16f.]

Or: after they had dined...

*ketjéng nakatsubláantja; ketjéng kanán nan ótot...* then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

*isátja'd insángfu; isátja'd nakasangfáwan ya foknákéna; isáed nakafok-nákan ya isáed kanán san si Lumáwíg* then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumáwig said.... [L. 67] Cf. [L. 80]

*ketjéng mangántja ya nakakántja, ketjéng masisántja* then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *ína* [*éna*] first: *mánganak éna, isáked éntsáno* I eat first, then I work; after I have eaten I shall work

*mangantáko'd ina, isatáko'd éntsáno* after eating let us work ("let us first eat, then work")

446. Before. "Before" is circumscribed by *éna*, followed by a sentence introduced by *isáed*:

*umískami éna isákami'd tumáktju* we wash ourselves before we sit down (lit.: we wash first, then we sit down)

Or, *éna* being omitted: *admakitotódyak ken sáya, íssa umáy* (*íssa*: auxiliary of future tense [308]) I shall speak with him, before he goes away; "I shall speak with him; he will go away."

*inílami nan lalaláki, issátja madóy* we saw the men before they died

*umískāmí, issákami mángan* we wash ourselves before we eat  
*insuládká ken sak/én, issáka umáli* write to me, before you come

447. Until. "Until" is expressed by *ólik* or *inkána's*; both require a construction with Nom. actionis. Sometimes *ólik* is followed by *ya*, and; it seems that in this case *ólik* means: "some time passed" and...

*Ta*, "in order that," often precedes *ólik*, if the action governed by *ólik* is expected or intended.

*intedéctáko ísua ólik mabfɛáshán nan táwɛwɛn* we remain here until the year is ended

*opóðpak nannay, ta ólik funitjángan nan ápuɣ* I work the bellows until the fire burns

*nintedécak ístjɛ ólik inalán nan alɛwidko* I stayed there, until my friend came

*ígnam nannay ay táfay ólik alɛak* hold this spear until I come

*ígnak ólik alám ya aláém* I hold it, until you come and take it

*éntsúnóak ólik masáyɛpam* I work until you sleep

*adinalɛwidta inkána is adíta madóyan* we two shall be friends until we die  
 (Observe the negative: *adíta*; "as long as we do not die")

*ketjéng ólik ya ákis tomóli si áma* then "some time passed" and the father returns also

*ketjéng ólik ya ket innának* then "some time passed" and she bore children [L. 88]

*ketjéng ólik ya kasín ákis umának san naamasángan* then "some time passed" and the widower again became father [L. 88]

*intedécak ísua inkána's umálám* I stay here until you come

*éntsúnókami inkána is umalán nan laláki* we work until the man comes  
 (or: *ta ólik*)

*nan mamamágkid masuyéptja inkána is éntsunóantja* the girls sleep, until they work

*intedécakay 'sua inkána's sumkepányu is nan fáwi* remain here, until you go into the "councilhouse"

*adadɛak umáy inkána's kanám* I shall not go, until you say (so)

*sɛsɛmɛtka'sna; adtomóliak* wait here! I shall return. (asyndetic constr.)

(In song dialect *kíkad* is used like *ólik*: *ta kíkad na'sh mapáɛ ay* let it continue until morning [H. 13]; *kíkad alán alɛwid* until the friend comes.)



448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowádden nan shengědna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*; [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adíta madđyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *íssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*): cf. [296]:

*mo inílak nan laláki, pinpadđyko* as soon as I saw the man, I killed him (immediately)

*mo tjiđáphéntáko nan ayđyam, pinpadđyáko* as soon as we catch the birds, we kill them

*mo mađto nan ístja, pinistjatáko* as soon as the meat is cooked, let us eat  
*íssan inalána nan laláki, nan ayáwan tsákasna ay lumáyao* as soon as the man came, the buffalo ran away [tjakas-: 315]

*íssan tángfam nan pánguan, tjákasna 'y fumeállngel nan ángan* as soon as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

*igáak innáli, tay ninsákitak* I did not come, because I was sick

*adík mabfálln ay aldén nan káyæ, tay na/ifákat* I can not take the wood because it is nailed on

*kasfm kanán, tay adík klntek nan kanám* tell it again, because I did not understand what you said ("your saying")

*ítgtomí nannáy, tay léytjénmi* we keep this, because we like it  
*aditáko éntsáno, tay intengawéttáko adwáni* we do not work, because we have a holiday to-day

*adí innáli sfya, tay antjoántjo nan nasuyěpána* he did not come, because he slept so long

*ta mangantáko'd ay tákæ, tay naréwaréwadtáko* we people ought to eat, because we are hungry [R. 30]



## CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

*mo ítjāsak nan kīpan, et adítgok* if I find the knife, I shall keep it  
*mo adíkayæ èntsáno is káwís, et adaláenyæ nan síki nan fútug ya nan ásu*  
 if you do not work well, you will get food for pigs and dogs

*mo ítjásam nan tjokáæko, yáim ken sak/én!* if you find ("have found")  
 my bag, give it to me!

*mosháya ayáyamak, et adtumáyayak* if I were a bird, I should fly

*mo mabfálinak ay fumála, et adfumálāk* if I can go out, I shall go out

*mosháya woday ken sak/én bílak, et lagóak nan áfong* if I had any  
 money, I should buy the house

*adumáliak, mo mabfalln ay umáliak* I shall come, if it is possible that I  
 come

*ángsan nan inlágok, mo ángsan nan linagóak* I should have sold much, if  
 I had bought much

*ngág nan ánguém, mosháya gadsangyéngka?* what would you do, if you  
 were rich?

*mo umálika, et úmüyak* if you come, I go

*mo way nan mangwáni si sa* if anybody says so (*way* = *woday*)

*mosháya umálika, et úmüyak* suppose that you would come, I should go

*mo sínú nan nangála is nan kipángko, isákongna ken sak/én* if any one  
 has taken my knife, he shall give it back to me

*mosháya káyæ nannay!* assume that this were wood!

*mosháya kóak nannay, et káwís* if this were mine (if I had this), it would  
 be well

*mosháya nan laláki ya inótót, et inlóklok is nan láta* suppose the man  
 were a rat, then he would crawl into the ground

*mosháya gumadsángyenak, et lumagóak is ipát ay kafáyo* if I should get  
 very rich, I should buy four horses

*mosháya iláek nan fésæel, et padóyek* if I should see the enemy, I should  
 kill him

*mo kápek nan síngsing, ilágok is nan Melikáno* if I make the rings, I sell  
 them to the Americans

*mosháway* [for: *mosháya woday*] *bilákkko, et lumagóak is áfong* if I had  
 any money, I should buy a house

*mosháya láteng, et mangíwísak* if it were cold, I should wrap myself in a  
 blanket

- mo kékkek sítódí, et makitótóyak kén sýa* if I knew this man, I should converse with him
- mosháya nan ongóngá ya kólling, et makatémáyayæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanína nan tákæ* if the man were a lion, he would eat men
- mosháya wódáy djíña 'sh noángko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adlak insákít adwáni, et éntsánoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngág nan ánguén nan fobfafálla, mosháya wóday baldágtja?* what would the young men do, if they had guns?
- mosháya kintékkó ay wódáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya wódáy áfongko, et mashúyepak ís sa* if I had a house, I should sleep in it
- mosháya anántjo sítódí, et mafáline ay ísabfút nan fátsóna* if he were taller, he could suspend his coat
- mo kekKentáko ís adadádsá, umüiyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kíwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákámí ya kágkamí ken tjákáyé* if we were like you
- mosháya wodatáko id Féntok adwáni, et anientáko nan páküy; ísatáko'd umíleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsángádun ad Maníla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyæ* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *éläy pay mo*, although:

*éläy pay mo gadsángyen, sýa tsatsáma ay náímud* although he is a rich man, he is very stingy

*ẽlãy pay mo s̄fya ya amãma, ẽntsãno ay kawẽs* although he is old, he works well

454. "Just as if" is expressed by *kashõn*:

*kinigsãntja nan kãnyon; ketjẽng kashõn mad/õb nan tjãya* they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta*, that, expresses purpose; the verb is in the "Indicative." Lest: *ta adĩ* [*t'adĩ*].

*kãnak sa ta kekķẽnyẽr* I tell this that you know it

*tãngfak nan fãnga ta nan ĩstja ya umađtong* I cover the pot that the meat stays warm

*pãyẽm nan aklãngmo ta umađtongka* put on your coat that you be warm  
*nan lalãki idjãana nan patãtjẽm ta kãpẽm si tãfay* the man gives you the iron that you make spears of it

*ĩnfak nan pãnguan ta adĩ fumãla nan ãsẽr* I close the door lest the dog run out

*umađtet ta inyãim nan bĩlak* it is well that you brought the money  
*nan lalãki itsaotsãona nan sãlad ken s̄ka ta fasãẽm* the man gives you the letter that you read it

*kanãumi ken tjaťtja ta umađlitja* we tell them to come; we order them to come

*ãlika ta mangãngka!* come and eat!

*inmãliak ĩsna ta iĩpaflam nan ãfongmo* I have come here that you show (me) your house

*ĩnlfkushka ta flãẽm!* turn around that you see!

*kãnam ta kumđan!* tell him to go away!

*kãnam ta sagfãtẽna nan ãgẽrb!* tell him, he shall carry the box!

*umũyãnta'd ta ildẽnta nan mangipatõfu is nan ĩmaẽnta 'y nay* let us go to see him who makes our garden "grow with weeds" [R. 9]

*lalãyam si asãẽrwam ta umãli'sna ta mikiĩli is nan flimi* call your wife that she shall come here and that she live here in our land [H. 8]

*ek umãyak is fanfanãwẽi ta ifuegna s̄ka id fobfãy* I go to call the hawk that it takes you home [K. 12]

*ãlika'd ta uminũmka!* come and drink! [L. 75]

*ĩbfãkak ken s̄ka ta adĩm kanãn is nan tãkẽr* I tell it to you that you do not tell it to the people

*itafońmo nan bilãkmo ta ma/ĩd mangãkõu!* hide your money lest anybody steal it!

aytō ngōg to amōyāt? 'why ought I to go? (for this idiom see: 350)  
 ya aytō ngōg to adf wabōrōdō? 'well -by should he not come to me with  
 you? [L. 40]  
 amōrōt to (gōōō modf) 'is it well that? ("are you glad that") I did not  
 die?  
 mōlōyōdōt to iñlōōt aīto aīto (or: ay iñlōōt aīto aīto; or: ay manglōōt  
 aīto kōn aīto) 'I am glad that I see you again  
 amōrōt to iñmōlōkōyōt is nan iñmōtō 'we are glad' that you have returned  
 to our country [B. 64]

To is used sometimes with imperative and particularly with the other-  
 native (187) and optative:

to amōyāt! 'I ought to go! may I go!  
 to aīlōyōt nan pōdōyōt... to amōyōtō ad Mōlōrōt, to dōgōyōt  
 mōmōlōōng 'take your axes, let us go to Malolos, go to dance [B. 1]  
 to iñdōtōd kōrōm mōlōtrōn is aīlōd 'then give me again a bean-pod [L. 31]  
 to amōyōtō aīto iñpō! 'let us first go/wonder [L. 69]!  
 to iñmōyōtō, to amōdōtō ad iñlōōt! 'let us talk together, let us go home!  
 [M. 14]  
 pōyōt nan aīpōy ad Pōkō; to iñlōōt pōdōyōt 'bring the fire to Pokis: let  
 me watch you! [L. 50 cf. B. 31]  
 to adf kōmōmō nan iñlōōt! 'let the insurgents not get away! [B. 60]

436. Result Clauses with "that" see (441). Also paratactic  
 construction is used, such as:

trōmōmō ay iñlōōt ya na mōlōōōkōmō 'it is very cold and we are freez-  
 ing here; it is so cold that we freeze here

437. "That" introducing Object Clauses after verbs of "say-  
 ing" is represented by the particle *ay* [430] which introduces both, indi-  
 rect and direct discourse. Examples of indirect discourse:

nan iñlōōt iñmōdōmō kōn bōt /ān en iñlōōtōn nan aīpō nan iñpō 'the man  
 told me that the dog had eaten the meat  
 iñmōdōmō kōn pōdōtō en mōmō nan iñlōōt 'he informed us that the enemy  
 would come, or: iñmōdōmō kōn pōdōtō nan iñlōōt ay amōlōt (with-  
 out *en*)  
 to iñlōōt kōmōmō kōn bōt /ān en si aīto ya iñmōdōy ad Mōmōlō 'mother tells me  
 that father has gone to Manila, or: kōmōmō si aīto ay iñmōdōy ad M

*nan fafáyi kinwánina ken sak/én en kindéb nan asáwéwána nan áfong* the woman told me that her husband had built the house  
*si Olóshan kanána'n umáli 's sinakítan* Oloshan says that he will come soon

*kanána en nintedécka 'd Fěntok* he says you were at Bontoc  
*nan aléwidko kinwánina'n nan anákna ya insákít* my friend told me that his child was ill

*nan ísa'y ongóngá ay laláki kinwánina ken amána en nan yun/ána ya tinmáyar ad tjáya* the one son told his father that his older brother had flown to the sky

*nan nafáa kanána en amín nan ipókaw léytjéntja ay infalógnit* the messenger says that all the people wish to fight

*si Běgti kinwánina en linmágo is ísa 'y nóang* Bugti said that he had bought one buffalo

*kanána kén tódí en si yun/ána ya wódá'sna* he tells him that his older brother is here

*nan fafáyi kinwánina is nan tákew en nadóy nan anákna* the woman told the people that her child had died

*et kanám en adí fumítjang nan kayéénmi* then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

*si Likáldso ninsálad nan tálon ya káwés* Ricardo wrote that the weather was fine

*si Julio ninsálad ay ángsan nan lalaláki ay minléyad ay umáli is aráwéni*

Julio wrote that there were many men who would like to come soon  
*insuládtja en ísa 'y laláki ya napadóy* they wrote that one man was killed

458. Examples of Object Clauses depending upon various other verbs:

*iyáyak sáka ay ámüy* I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manábla is nan áfong ay nay*; or: *lawéwa! adikáyá manábla!* it is wrong (bad)! do not smoke!)

*insosóngetak (inlilíketak) tay adítja umáli* I am angry that (because) they do not come

*abfolátek nan laláki adumáli* I believe that the man will come  
*áykém abfolátén ay umáli s'tódí?* do you believe that he comes?

*abfolátck ay tinnóli s'ya* I believe that he has returned

Also the particle *ann/ó* expresses certainty, "I believe:" *ann/ó ya umáli adwáni* he will certainly come to-day; I believe that he will come.

*éndjuadjáack is nan alhána* I doubt that he will come

*éndjuadjáack is nan termolán nan fafáyi* I doubt that the woman will come back

*umógiáddak is nan alhána* I fear that he will come

*umógiáddak tay naarúniárrnika ay umáli* I fear that you come too late  
(*tay*: because; or: *is nan naarúniárrnikam ay umáli*)

*nan ongóna umógiad tay kédfan nan ásrer s'ya* the boy fears lest the dog bite him; or: *umógiad is nan mangedjánan nan ásrer ken s'ya*

*nan jobfafáyi umógiádtja tay adumálitja nan fésér ya adpéantja nan amín ay íli* the women fear that the enemy will come and burn the whole town

*fparak nan alhána* I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjén s'ya 'y umáli* I do not want him to come

*tjéng/ngck tjáttja ay mangáiyeng* I hear them singing

*tjínngómi ay nan yán/am ya linmágo is nan nóang* we have heard that your brother has bought the buffalo

*tjéng/ngck nan fafáyi ay infákær* I hear that the woman shouts

*aykém tjéng/ngén sak/én ay engkáll ay?* do you hear me speak?

*tjéng/ngck tay inmálitja nan mamamágkid* I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

*adngét umáli si ína is árrni* "I hope" that the mother will soon come (Idiom: *adngét*, probably)

*sak/én kékkék ay itatáfonmo nan áasuk ísna* I know that you are hiding my dog here

*s'ya kékkéna ay nan súlad ya nálpo ad Féntok* he knows that a letter has come from Bontoc

*s'ka kékkém ay falógnid nan kinwánitja ken s'ka* you know that they meant battle, when they told you [B. 46]

*kándám nan fafáyi ta yáina nan káyér* tell the woman that she shall bring the wood

*kanána nan ongóna ta labfána nan áklang* he tells the child to wash the coat

*kanák ken s'ya ta umáli* I tell him to come, I order him... (with dative prepos.)

- kanám ta kəmədan* tell him to go away  
*kanám ta sagfátəna nan káyə* order (him) to carry the wood [455]  
*áfushna kinwəni ken sak/én en itsaotsəona nan kalásay ya nan pínang;*  
*adwəni ma/íd* he had promised me to give (me) a shield and an  
 ax, "and now there is nothing," i. e. but he did not keep his promise  
*nan fafáyí kanána en iyđina nan tjókaə* the woman promises to bring the  
 bag  
*kanánmi ken tjákayə en fatjánganmi* we promise you to help you  
*səsənməkko ay nan ámak ya inmáay ad Maníla íssan kaongóngak* I remem-  
 ber (think) that my father went to Manila when I was child (during  
 my childhood)  
*səsənmək ay pinadəytja ángsan ay tákə is nan ílimi* I remember that they  
 killed many men in our town  
*aykəm səsənməkən nan kanám ay?* do you remember your promise?  
*iláénmi tjaftja ay ínkyat is nan tjénəm* we see that they are swimming in  
 the water  
*inílatja nan lalaláki ay énfalóguid* they saw that the men were fighting  
*inílan nan fafáyí ay inpuəmo nan falídog is nan ángan* the woman saw  
 that you put the gold in the sleeping-chamber  
*íłáək nan laláki ay nmáli* I see that the man is coming  
*iníłami tjaftja ay nisíptjag* we saw them fall  
*inílatja nan ongóngə ay nitókəng* they saw that the child fell  
*ketjəng iláénmi nan ápuay ay intatáyəə ay malpó'sh póshəng* then we see  
 the fire (exploding shells) fly from the sea [B. 23]  
*isápatək tay tit/íwa* I swear that it is true (*isápatək*: Ilocano)  
*nan nimmńmko kəwəś nan laláki* "as to my thinking" the man is good; I  
 think that the man is good  
*nan nimmńmko kəwəśtja ay fufámsha* I think that they are good smiths  
*nan nimmńmko adí tit/íwa nan kanántja* we think that they do not tell  
 the truth  
*nan nimmńmtja tjaftja adí insakít* they think that they are not ill  
*nimmńmək ay adumáli sýa* I think that he will come  
*lěytjək sýka ay tumúktju* I wish that you sit down  
*adík lěytjén sýa ay umíleng* I do not wish him to rest  
*lěytjénmí nan lalaláki ay kapéntja nan táfay (ay inkáəb si táfay)* we wish  
 that the men make spears  
*lěytjéntáko amńu nan lalaláki ay komáan* (or: *ta komántja*) we want all  
 men to go away  
*lěytjək nan fafáyí ay mangóto is nan ístja* (or: *ta otóəna nan ístja*) I  
 want the woman to cook the meat  
*lěytjək ay makitotóya ken sýka* I like to speak to you



*adŭk lěytjēn sŭka 'y ūmüy* I do not want you to go away  
*intŭ nan lěytjēm ay umüydūmi?* where do you want us to go? ("our going-place")

*lěytjentja nan andkna ay ūmüy is nan āfong* they wish that her child goes into the house

*lěytjēnmi tjakäyē ay umāli* (or: *ta umalkäyē*) we wish that you come  
*ngāg nan lěytjēnyū ay āngnek?* what do you want me to do?

459. As has been stated in [414], the word *kānŭ*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kānŭ*: "*kawēts!*" *kānŭ* "well!" was said; *käyē nannay, kānŭ* this is wood, was said Ger. das soll Holz sein.

*naāremiāremi ŭsayē padŭy nan ŭātug, kānŭ* he said you will kill the pig very late. Cf. [308]

*imāyka ya isāmed ināla nan kipānko, kānŭ* it was said you had come and taken my knife.

*aykēka manotūfay ay, kānŭ* do you come with a spear, was asked

(The plural: *kānŭtsa* is doubtful, as in: *entsumŭkayē, kānŭtsa* you work, they said.)

*isāna'd kānŭ kandan en...* then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kēkken sŭtŭdi*, I wish to know this man, may be changed to: *lěytjek ay māngtek kēn tŭdŭ*, I wish to be a "knower" of this man; *mafālŭ ay palŭtjēn nan kŭpan*, it is possible to sharpen the knife, or: *mafālŭ ay mamālŭd is nan kŭpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

*ŭkadmi ay umŭleng is malpāsan nan mātno* [madno] it is our custom to rest after working



*ikádtja ay mángan is ástæ* it is their custom to eat dogs [318]  
*ngäg kotókko 'y éntsáno mo ma/íd lágfo?* what advantage is there for  
 me to work, if there is no pay?  
*ngäg kotókmo ay mangáéb is nan áfong mo mapéian?* what is the use  
 (for you) of building a house, if it is burned down?  
*míd nongnúngmo ay mangóto is nan ístja* you are of no use, worthless, in  
 cooking meat

#### Dependent upon Verbal Nouns:

*et tsatsáma nan lcyádko ay mangíla ken síya* I should be very glad to see  
 him; "my wishing" would be...  
 (*nan ninnúmkø*: "as to my judging," "in my consideration"; see  
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used  
 instead of the Active):

*ngäg nan káwís ay kanán?* which is correct to say?  
*æodáy tékken ay kápén* I have other things to do  
*malmalánoy ay aláén nan bílak* it is easy to get the money  
*káwís ay fláén* good to see: beautiful (or passive: *ay maíla*)  
*malánoy ay maágnén* it is easy to do (to be done)  
*síkap ay mátno* it is difficult to work (to be worked)  
*kagáwís nan umáyantáko mo nan íntedcéantáko 'sna* it is better that we  
 go than remain here (*mandkash*: see [395])  
*káwís nan mafadsángan síya* it is right to help him (passive)  
*adí mafálin ay umfleng* it is impossible to rest  
*íungo/ngóyusak is nan ma/íd aláwidko* it is sad for me (I am sorry) to  
 have no friend  
*kaka/igéd nan maisaköntáko is nan ayáéwan* it is dangerous for us to go  
 near a buffalo  
*nannáy ya káwís ay (or: is) kánén* this is good to eat  
*nan laláki ya ínfífkas ay éntsáno* the man is strong so as to work  
 (*abafíkas*, strong, does not govern any infin.)

#### Dependent upon Verbs:

Authoritative and causative verbs ("I make him come, order him to  
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg*  
*nan ángém ay....*, *ngäg nan íkam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

*umáliak ay flaén síka* I come to see you  
*immáli ay nangiyái is nan páküy* he came to bring the rice  
*úmüyak ay éntsáno* I go to work  
*mamógnagak [mamóknakak] ay éntsáno* I go to the field, forest, river  
 etc. to work  
*úmüyak iláén tjáftja ay manalífjeng* I go to see them dance (without ay!)  
*úmüyak tjéng/ngén nan tákæ ay mangayáweng* I go to hear the people  
 sing  
*umáykamí flaén nan lalálaki ay énfalógnit* we go to see the men fight  
*umáykami ay umála is kafátufátug* we go to get pigs [B. 12]  
*éntja kuyátjén ay manágni* they go to pull her out to dance [L. 87]  
*ipéngko ay mangwáni* I try to say  
*adítja kékkén ay mangilágo* they do not understand to sell (selling);  
 [L. 18]  
*ketjéng ilódlod nan ongóngá ay mangwáni* then the boy must tell (R. 25)  
*isáed sámkep san Lumáwig ya pandáshana san tjénum ay mangíbfáká*  
 then Lumawig enters and directly asks for water [L. 41]  
*kóytsa'd ákis masangréyen ay nasékén nan fátug* and behold! the pigs  
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

*nan fáfáyí ay mangayáweng* the singing woman, the woman who sings  
*nan laláki ay immáli* the man having come  
*nan ongóngá ay adtomóli* the child being about to return  
*nan laláki ay mangwáni si sa* the man saying this  
*nan fáfáyí ay minléyad is nan anákna* the woman loving her child  
*nan fánaga ay nafákash* the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan áfong ay mailágo [mílágo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mákan*, eatable; *masáfad*, able to be carried, portable; *mañum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *immáli ay nangángo* he came laughing.

## INTERJECTIONS

462. Interjections are numerous in Bontoc Igorot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kō!* [426].

Several "interjections" seem to be shortened forms of verbs, as: *akāyē man!* or *īkāyē man!* come all! "let us attack them!," a battle cry, probably for: *alikāyē man!* *ināka's...* give! *flaēm!* look out! (*ilāēk*, I see).

The Igorot call somebody sometimes by: *ānōka!* *anokāyē!* *anokāna!* he, you there! or: *anīn!* *anīntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dāyē!* *dāyē!* or: *dāo!* *dāu!* *dōu!* and they express their own attention to some speaker's words by: *ēēn!* *ēēn!* and their approval by the affirmative: *ōy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nān?* *nāan?*

Joyful surprise: *ēē!* *uē!* *hēē!* or: *kō!* [426]

Surprise: *nāyē!* *nāyē!* As: *nāyē!* *nāyē!* *nan āpuy si anīto!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulālaē!* urges warriors to attack. (Also: *umūytāko!* and: *entāko!* let us advance!)

At an attack the enemy is provoked by: "tētētētētētētētē!" repeated rapidly.

Urging calls are: *āyēd!* *āyēd mān!* *ayēked ya!* go ahead! go on! get ready! *āyēd!* *ēntsunōka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anāna!* *anāna!* anger by: *ngākān!*

Regret: *āyōu pay na!* how sad! "wie schade! *āyōu pay na!* *napfški nan āklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *sīya sa!* *kāwēls sa!* *āla!*

You poor fellow! *kasisikāngka!* (you are to be pitied!)

Most frequently we hear the interjection *ā!* colored by an interrogative, affirmative, reproachful etc. tone.

## APPENDIX

## TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igorot is in the vernacular: *nan Igólot ay iFéñtok* or: *nan iFéñtok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipeñkar* [*ifeñkar*] does not signify the Igorot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the Igorot themselves.)

Other terms are: *nan iLágod*: the people living in the North; *nan iIplay*: the people living south of the Bontoc area.

*nan Melikáno* the American; *nan Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipíños* the Tagála; *nan kóléd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjño* [*Tsño*]; or: *Sánglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anaewásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagóag*, and may assume the name *Kilóong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igorot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

<i>Anaewásal</i> [ <i>Anowásal</i> ; <i>Anauásal</i> ]	<i>Fámnag</i>
<i>Mólèng</i>	<i>Anglőy</i>
<i>Domíngko</i> [ <i>Domíngo</i> ]	<i>Ugoy</i>
<i>Antőro</i> [ <i>Antőlo</i> ; his Igorot name: <i>Falónglong</i> ]	<i>Máyo</i> [ <i>Faléngno</i> ]
<i>Bégti</i> [ <i>Fégti</i> ; <i>Bőgti</i> ]	<i>Ugarig</i>
<i>Líplip</i>	"Pilar Gódya" (assumed name) w.
<i>Atáliar</i>	<i>Sáyo</i> w.
<i>Mána</i>	<i>Liwónan</i> w.
<i>Agpáwan</i> [ <i>Agpáuan</i> ; <i>Agpáwan</i> ]	<i>Olóshan</i> [ <i>Olósan</i> ]
<i>Fánakan</i> w.	<i>Tjumígyai</i> [ <i>Tsəmígyai</i> ]
<i>Gawáni</i> w.	<i>Ftja</i> [ <i>Ftisa</i> ; <i>Bfda</i> ; <i>Běda</i> ]

<i>Malékdon</i>	<i>Máttyer</i>
<i>Gitáno</i> w.	<i>Fǎngéd</i>
<i>Pakíki</i> [ <i>Bakíki</i> ]	<i>Kódsóo</i> ; [ <i>Godsóo</i> ; <i>Godjóo</i> ; <i>Kodóo</i> ]
<i>Ampákao</i>	<i>Bæmégda</i> [ <i>Bæmégtsa</i> ]
<i>Kóay</i> w.	<i>Langágan</i>
<i>Tjápas</i> [ <i>Dápas</i> ; <i>Dábas</i> ]	<i>Abakíd</i>
<i>Angay</i> w.	<i>Akánay</i> w.
<i>Tóngay</i> [ <i>Dongay</i> ; or: "Ellis"]	<i>Jyápeng</i> [ <i>Yápeng</i> ] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [ <i>Tákay</i> ] w.	<i>Fóteng</i> [ <i>Bóteng</i> ]
<i>Dirwáken</i> [ <i>Tiwáken</i> ]	<i>Pakítar</i> [ <i>Bakítau</i> ]
<i>Pinmáning</i>	<i>Páglao</i>
<i>Páng/od</i>	<i>Dágomay</i> w.
<i>Sánek</i> w.	<i>Ongfus</i> w.
<i>Dáyápan</i>	<i>Ládis</i>
<i>Tjálasan</i>	<i>Otótan</i>
<i>Pátawig</i>	<i>Papátóu</i>
<i>Using</i>	<i>Kósmi</i>
<i>Bágyan</i>	<i>Mán/kad</i>
<i>Fanglála</i>	<i>Abákan</i>
<i>Lakáyen</i>	<i>Fíngkan</i>
<i>Ki/bong</i>	<i>Falíár</i>
<i>Balóyan</i>	<i>Ngálngal</i>
<i>Fanóshan</i>	<i>Ayódsog</i>
<i>Okángkang</i>	<i>Fángkar</i> [ <i>Bángkar</i> ]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angíyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Lánga</i> w.
<i>Soklínin</i>	<i>Pittápít</i>
<i>Otjár</i> w. [ <i>Odsar</i> ]	<i>Falá/öy</i>
<i>Ta/óli</i>	<i>Tsánga</i>
<i>Lumtévish</i>	<i>Léngway</i> w.
<i>Sómkad</i>	<i>Fanáang</i>
<i>Finémdc</i>	<i>Lígar</i> w.
<i>Kæmáyen</i> w.	<i>Olían</i>
<i>Yádd/tjár</i> w.	<i>Wad/líg</i> w.
<i>Fa/kéwén</i>	<i>Maklíeng</i>
<i>Lomófo</i>	<i>Alígöy</i>
<i>Felóa</i>	<i>Fánga</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

*Tsa/ókas**Sáyán**Sakyá/jén**Egwáshén**Máting**Tsál/lag*

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in ( ); variants in Igorot language are added in [ ].

*Féntok* (Bontoc)*Samóki**Tuká/kán* [*Tokókan*]*Kín/áng* (*Genang*)*Malíg/kong* (*Malikong*)*Má/iní/d* [*Míni/d*] (*Mayinit*)*Féwang* (*Balikwang*)*Tingláyan**Ságá/dsa* [*Saká/dsa*] (*Sagada*)*Fulákan* (*Bulagan*)*Amkfléng* (*Ankilíng*)*Tá/kong* (*Takong*)*Tsálikán* (*Delikan*)*Kán/öu* [*Kányéu*]*Fáy/yéu* (*Ambarvan*)*Lías**Sákáshákan* [*Sakasákan*]*Sadsángá* [*Sadángá*]*Saklíd**Fígá/kán* (*Bikigan*)*Fátfut* [*Butbut*] (*Putput*)*Fásáéu* (*Básao*)*Dsánéu* (*Danao*)*Titíp/án**Amdátsáéu* [*Amtedáéu*] (*Antedao*)*Fálílí* (*Balili*)*Alab* [*Alap*]*Bidlísan* [*Fidélísan*]*Akáwá* (*Agawa*)*Táféng* (*Tulubin*)*Fál/líg* (*Barlig*)

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Aföu*—*Mág/öu*—*Dsáéu/öy*—*Umféu*. In these districts the various "áto," precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In *Aföu*:*Fuyáycng**Amkáéu**Páláp/ó**Fatáyan*In *Mág/öu*:*Félig**Mág/öu**Tjá/kong*In *Dsáéu/öy*:*Láéwéngán**Pá/d/pá/dsóg**Sípáat**Sígfá/ján**Shongówán*In *Umféu*:*Lóngfuy**Pokí/sán**Léwéákán**Ungkán**Tjóko*

Other localities in Bontoc are: *Tjákalán*, *Lókkong*, *Sókok*; the Bontoc region is called *Tjá/lýa* [see: "Industrial Song"] or *Kénsátján* [Fl. 21].







PART II

VOCABULARY



## PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igorot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igorot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900," p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunuen</i>	window	<i>selsliag</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two <i>dacayosa</i>	in <i>atschi</i>
always <i>entetedcama</i>	fly <i>oasoas ayan</i>
low <i>pumanattaco</i>	proceed <i>ayem nasasaga ngem</i>
what <i>ya</i>	I can <i>mesmes</i>
life <i>minumac</i>	nothing <i>ti ansa</i>
ax <i>pmangas</i>	take <i>jamsina</i>
voice <i>omeyac</i>	slave(!) <i>ipatokmo</i>
no <i>nabaquen</i>	tooth <i>cebay</i>
understand <i>naagmo</i>	fine <i>cabanuan</i>
stay behind <i>matayuan casud si sian</i>	shoot arrows <i>peganam nan poltecmo</i>
tattoo <i>licayam as inan alasug</i>	body <i>avai</i>
clean <i>queгна asam</i>	animal <i>inkikioi</i>
pull <i>saouamo</i>	assembly <i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igorot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."



# VOCABULARY

## A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayǎtjek* (leave); *paísǎek—inpaísak—ma/ipaísá—mangipǎísá* I leave alone (*pa + isa*: one); *ukǎyek—inukǎyko—ma/ǎkay—mangǎkay*
- able** *mafalín* [*mabfalín*]; *mafǎlinak* [*mabfǎlinak*]*—nafǎlinak* (Personal endings doubtful!); *mafalínŋko—nafalínŋko* [317] I am able; Cf. [298]
- about** *aǎǎy ngět*; about ten men: *aǎǎy ngět sinpǒ'o'y lalaldki*; *aǎǎy ngět sǎya*: probably he.
- above** *is tǎngtjǎ* [*tongtsǎ*]; *totongtjǎen*; high above, in the sky: *ad tjǎya* [*as tjǎya*; *is tjǎya*]
- absent** See: *ma/ǎd* “not existing” [322]; *kabkafǎla*: just gone out (from: *fumǎlaak*); *malǎsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angǎngsan*; *ayǎka*; *tsatsǎma* [135]
- accept** *ǎtanuǎko* [*ǎtanǎko*]*—intanuǎko—ma/ǎtǎnui—mangitǎnui*: I agree, accept, nod assent; *tsaowǎdek—tsinaǎwǎdko—matsǎǎwad—mandǎǎwad*: I accept an object offered, receive

- accompany     *mifűegak—nifűegak; infűegak ay űműy*: I go with [401];  
*kadűāk—kinadűāk* I go as companion. Cf. [372];  
*mikiđliak [makđliak]* I go with
- accomplish     *amkőek—inđmko—mađmko—mangđmko.*  
*fxđshek—finxđshko—mafěash—maměash.*  
*lipđshek—linipđshko—malřpash—minlřpash* (Iloc.?)
- account, on     *tay; mo kő tay* (because)
- ache     *sakűt; sakűt nan őlo* headache; *inpětęg nan fob/đ* the  
tooth aches
- acquainted     *măngtek*: knowing, from *kěkkek*; *sűnu nan măngtek ken*  
*sűya?* who is acquainted with him?
- across     *is apűđ; is apűđ nan pőshong* across the sea; *is apűđna*  
*istjř* across yonder
- across, I go     *kitjăngək; kumtjăngək* (cross)
- act     *řkak; řngnek* (do)
- Adam's apple     *alokőok*
- add     *tabtăbiak—tinabtăbiak* "I give more" *ităbik*: I add, I  
go on, continue
- address     *totőyek* (speak to)
- admonish     *pătak—pinătak—mapătan*. Pers.: *řnpatak—nřnpatak* I  
warn, I reprimand. *tokőnek* (advise)
- adopt a child     *anăkek—inanăkko—mađnak—mangđnak.*  
(But: *mănganak*, I eat)

- advance** *ĩmũiyak* (go)
- advantage** *kótok. ngǎg nan kotók tǒshǎ?* of what advantage is this? what does this mean? for what is this good? what is the reason of it? *ngǎg kotókko?* what will it benefit me? *ngǎg kotókko ay ěntsĩno ay?* why should I work? *mǐd kotókko* it is of no use for me; it is in vain.
- advice** *tókẽen*
- advise** *tokónck—tinokóngko—matókẽen—manókẽen* warn, teach. Pers.: *intoktókẽenak—nintoktókẽenak*
- afflict** *pangoyũshek—ĩpangoyũshko—mapangóyush—mangĩpangóyush*
- afflicted, I am** *ĩn/ngongóyusak—nĩn/ngongóyusak*  
*ĩnǎmẽdak—nĩnǎmẽdak* I appear afflicted, gloomy,  
*sumasǎngaak—sinmasǎngaak*
- afire** *is ǎpuy; mapẽian, from pẽiak:* I burn down, destroy by fire; *mafttjang:* blazing
- afraid** *ǒgiad [égiad, tgiad];* I am afraid: *umögiǎdak* (fear)
- after** *nafẽash* (from: *fẽǎshek*, I finish); [408]. Or: *is nan nalpǎsan:* upon, after accomplishing (from: *lipǎshek*); *is san anóngẽash:* at the end of; cf. Fr. “au bout d’ une heure.” Conjunction: [445]
- afternoon** early afternoon: *is nan magǎkyu;* from about 2-4 o’clock: *is nan mǎksip;* from about 4-6 o’clock: *is nan misǎyaẽ;* at the time of sunset: *is nan sidsidsĩmna*
- afterwards** *ketjẽng,* thereupon. [436]; *is san anóngẽash nǎntõnǎ:* “at the end of this”—

- again *kāsín; ákis* [*akís*] [312] (*ákis* = also)
- against *is, ken*
- agate *abōngō* [*apōngōy*] used for necklaces
- age *taɾɾwína; kataɾɾwína*. See: year
- ago *ay inmá'y, ay nálosh* [*ay nálaš*], from *laōshak* I pass by; *tōlo 'y ákyu ay inmá'y* three days ago; *idkaɾkáɾni* a little while ago; *idkáɾni* some time ago; *adsángādum* some months ago; *idtaɾwín* or: *ísa 'y taɾwín ay nálosh* one year ago; *ayáka'y taɾwín ay inmá'y* many years ago
- agree *ítanuŕko* (accept)
- agreement *pákyar* (oral agreement, not a written contract; Iloc.)
- aid, I *fadjángak* (help)
- air *sáysuy* (breath, blowing etc.)
- alike *kāđgna* [*káđgna*]
- alive *atadákr* [*adadákr*]; *matatákrak* I am alive. (*tákr*: living being, person)
- all *ámín; amín ay tákr* all people; this is all: *ketjěng tji*. [388]
- all (pure) *pásig; pásig falídog* all gold, pure gold, without admixture
- allow *iyáyak* (let)

almost	<i>kănkăni</i> [311]; <i>akît yăŋkay et nayăgyagak</i> I had almost fallen ( <i>akît yangkay et</i> : "but little, then")
alone	<i>îsang</i> ; I am alone: <i>isăŋgak</i> ; durative: <i>isisăŋgak</i> — <i>inisisăŋgak</i> : I remain alone. I alone (only I): <i>sak/ên âŋkay</i> ; I am alone, I am separated from, (in Plur.: we are together and separated from others): <i>makêketjêŋgak</i> — <i>nakêketjêŋgak</i> ; <i>ma/isăak</i> [ <i>mayisăak</i> ], see "abandon". I leave alone: <i>ukăyck</i> — <i>inukăyko</i> — <i>ma/ûkay</i> — <i>mangûkay</i> . <i>isăŋgak ay êntsunô</i> : I am working alone
already	<i>ăfus, îptjas</i> [309]
also	<i>ăkis</i> [ <i>akîs</i> ] (postpositive); <i>sak/ên âkis</i> I also, <i>kag ken sak/ên âkis</i> I also ("like myself, also")
although	<i>ăläy</i> [453]
altitude	<i>kaantjôna</i> "its altitude," <i>nan kaantjôn nan kăyo</i> the height of the tree ( <i>kaantjô</i> was always given in the construct state)
always	<i>sissisîssya</i> ; <i>kaŋwakaŋwăkas</i> (every day); <i>kătaŋwîtaŋwîŋ</i> (every year); <i>is kătaŋwîtaŋwîŋ</i> : forever
American	<i>Melikăno, Melikănos, [Melikănosh]</i>
among	<i>is, ken</i> ;
and	<i>ya; et</i> : and then
anglehook	<i>fêŋgid</i> ; line of the angle: <i>lăfid</i> ; worm: <i>kîllang</i> . <i>fengwîdak</i> , Person. <i>mamêŋwitak</i> I angle

- angry** *shoshǒnget* [*sosǒnget*]; *sinmǒnget*: having become angry; *inshoshǒngetak*: I am angry; *shǝmǒngetak*—*sinmǒngetak* I am getting angry; *inasisosǒngettǎko* we are angry at each other; *pashǒngtek* I make angry—in*pashongǝtko*—*maipashǒnget*—*mangipashǒnget*; *pa/isǝkcek* I make angry, provoke; Person.: *umipǝsikak*,—*immipǝsikak*
- “anito-post”** *bǝshǝ* [*pǝsǝ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “*ato*”)
- ankle** *kǝngkǝngi*; joint: *ǝnget*
- annoy** (by talk) *umipǝǎyoak*—*immipǝǎyoak*; *anǝǝkek* (trouble)
- another** *tǝkken*; another or “one more”: *ǎkis*; *nan ǝb/a* the other, the companion
- answer, the** *sǝmfad*
- answer, I** *sibǝǎtek*—*sinǝǎdko*—*mǎsfad*—*mǎnfad*. Pers.: *sumǝǎdak*—*sinumǝǎdak* (*sibǝǎtek sǝka*: I answer you; Pers. in “Accus.”)
- ant** *kǝyǝm* or *kǝsim*, large red ant; *fǝǝvis*, small dark brown; *alǎlasǎng*, large, red; *kǝngǎn*, biting ant
- anus** *kolǎngad* [*golǎngad*]; *pana/ǝyan* (for: *pang* + *ta/i* + *an*)
- any** [128, 129, 131, 133-]
- anybody** *ǝlǎy sǝnu*
- anything** *ǝlǎy ngǎg* [*ǝlǎngag*]
- anywhere** *ǝlǎy mǝ intǝ*; any place whatsoever: *ǝlǎy ǝntǝna*

apart	we are apart: <i>makéketjěngkămi</i> . See: alone
ape	<i>kăag</i>
apiece	<i>is nan isa</i> ("for one")
approach	<i>sumăkônak—sinmăkônak</i> [ <i>sumăgônak</i> ]. <i>umaldăliak</i> I come nearer
approve	<i>îtanuiko</i> (accept)
area	<i>îli</i> ; <i>fabfăy</i> [ <i>fobfăy</i> ]: homestead, place near home, near the town
arise	<i>fumăngônak—finmăngonak</i> I arise from sleep. <i>təmdăktjikak—tinmăktjikak</i> I stand up. <i>itaktjĭgko</i> I rise
arm	<i>lĭma</i> (i. e. hand); upper arm <i>tăklay</i> ; upper arm near the elbow <i>pŏngo</i> . See: measure
armlet	<i>pangŏnab</i> ; <i>abkĭl</i> for men: boar tusks with cock feathers; <i>făkua</i> : red rattan with pigs teeth
armpit	<i>yěkyek</i>
around	<i>inlĭkid</i> . I go around: <i>liwĭshek</i> (go), <i>inlilĭwĭsak</i> . I go around the tree: <i>îmüyak inlĭkid is nan kăyo</i> placed all around, made, put, tied around: <i>malĭwĭsh</i> ; around me: <i>is nan lĭwisko</i>
arrival	<i>pădsong</i> : a person's arrival at a place, town, on his journey; a halting place (not the end of the journey); "étape."
arrive	<i>îmdjanak</i> [ <i>îmtsănak</i> ] <i>—inîmdjanak</i> <i>sumăobak—sinmăobak</i> I arrive at home

- artery            *ōdd* [*wādd*, *uādd*]
- as                as = when: *mo*, *lssan* [443]; as = like: *käg*.; as = because: *tay*
- as if             *kāshōn* [454]
- ascend           *digftjek—dinigftko—nadtgid—mantgid* [*mantgéd*];  
*digftjek nan fflig* I ascend the mountain  
*mantgédak—nanftgedak*; *mantgédak is nan fflig* I ascend the mountain
- ashamed, I am   *umāsiak—inmāsiak*. I make ashamed: *āshēk—ināshko*  
*"umāsika mān ay engkālī is käg tōna!* be ashamed to talk like that!"—*"ma/īd āshim* [*āshēm*; *āshōm*] you are not ashamed."
- ashes            *tjāpō*
- ashore           *is nan flid nan wānga* (at the bank of the river);  
*tjumākāk—tjinmākaak* [*tjumākalak*]; *umflidak—*  
*inmflidak* I go ashore; *alawāshēk—inawalawāshko—*  
*maalāwash—mangalāwash* I pull ashore; *patsakālek—*  
*inpatsākak—ma/ipatsāka—mangipatsāka* I put on the shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask               *ībfakak—īnfākak—ma/ībfaka—mangībfaka* (Construc-  
tion: person with *is* or *ken*; thing in "Accusative.")—  
*ībfākak ken sfya mo intō nan flina* I ask him where his home is.—*ībfākak ken sfka nan kipānmo* I ask you for your knife.—Frequent.: *ībfakāsfakak* I ask many ques-  
tions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ībfaka*. See Grammar [228].  
Person.: *umibfakāak—inmibfakāak*; *kōtsāwēk* [*kētjāwēk*]  
*—kinōtsāwēko—mangōtsaw* [*māngtsaw*]  
*—māktsaw* I ask for; Person.: *kumtjāwēwak* or:  
*inkōtsāwēwak*; *inkōtsāwēwak ken sfka is tināpay* I ask you for



- ask** bread; *kumtjãwvak kên tōdì is lãgfo* I ask him for wages.  
Or: *kãnak*, I say; *kãnak ken sika nan bilak* I ask you for money  
*kinwãnitja ken sak/ên nan mōnok* they asked me for chickens
- assemble** *amōngek—inãmongko—maðmong—mangãmong* I call together  
*maðmongtãko—naðmongtãko* we assemble, come together
- assent** *ítanuiko* (accept)
- assist** *fadjãngak* (help)
- at** *is; ken; is ken Anawãsal:* at Anauwasal's house
- "ato"** *ãto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *pangãto*; the whole ato: *sinpãngato*
- attack** *falognĩdek—finalognĩdko—mafalõgnid—mamalõgnid.*  
Person.: *infalognĩdak—ninfalognĩdak:* I battle, fight
- aunt** *alitãw ay fafãyi* father's sister; *yãn/an ñna* mother's older sister; *anõtjin ñna* mother's younger sister; *inãek* my father's brother's wife; (as transitive verb *inãek* means: I have as my aunt; *inãem* you have as your aunt, or foster mother etc.)
- autumn** See: "season."
- avenge** *falfshak [falĩsak]; falisantãko nan awaktãko!* let us take revenge for our slain ("bodies")!

- awake** *fumǎngǎnak* (arise); *fumafǎngǎnak*: I am, keep awake; to arouse from sleep: *fǎngǎnck—finanǎngko—mafǎngon—mamǎngon*.  
*inlǎlibak*: I keep awake, I watch during the night
- away** *adadsǎwɛwɛ* [*adsaɛwɛwɛ*; *adsǎwɛwɛ*] far away; *adadsǎwɛwɛak* I am far away; *kumǎanak—kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak—finmǎlaak*
- awhile** *sinaklǎtan*; *is aklǎt*
- ax** *pǎnang*; Tucucan: *kǎman* = battle-ax (Iloc.: *lǎwa*, *alǎwa*; an ax with very long "beak:" *inotǎkan ay pǎnang*)  
*pǎnǎngash* ax blade; *ǎtok* the pointed fore end of the blade, "beak."  
*pawɛlǎt* the (rear) thorn; *tǎpck* (i. e. "mouth") edge  
*pǎlck* [*bǎlck*] ax handle  
*kalǎlot* the iron cap on the handle near the blade  
*tǎngfa* [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle  
*kasǎl*; *kinǎsil*; *sincluǎkan* rings of bejuco serving as caps  
*pǎnang si iLǎkod* the battle ax of tribes in the North;  
*nan pǎlik ay nasosǎan* (*sǎso*: "breast"); or: *linǎkod ay nasosǎan* the handle with a "nose"
- ax and adze** *wǎsay* (a working tool with changeable blade); *sǎka* blade; *pakǎtja* handle

## B

- baby**            *atinfáyang* (very young); *kíllang* boy; *ngáan* girl;  
*ongóngá* child
- back**            of the body: *ítjig*, [*ótšög*]. *tjállig* backbone
- back**            *is tsógok* [*tsógog*]: to the rear [401; 412]  
*kumógédak*—*kinmógédak* I go back (of fear)  
*itəmóliak* I come back (come)  
*pashakóngék* I throw back (throw)  
*sumákkongak ay intáktak* I run back  
*pataoltek ay faálén* I send back (send)  
*insákkongak* I look back, turn around
- bacon**            *fílad*
- bad**            *ángálúd*, *angángálúd* (bad, but improvable; ugly)  
*ngág* [*ngāg*] thoroughly bad; physically and morally  
bad; Tucucan: *lávèng*  
*ngəməđágak*: I become bad  
*olóläy* very bad, very wicked. *lávəwa* bad, improper,  
indecent, wrong [*dákés*, Iloc. is used also]  
*mangfəvə* bad, malicious, dirty (particularly of a woman)
- bag**            of cloth: *tjókaə*; of deerskin: *kátat*; of a bladder:  
*fítjong*; *fítjong si fátug*, or: *sógab*. in the bag: *is nan*  
*katjókaə*
- bald**            *natoltólan nan ólo*, *nan fók*; *póklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *kawāyyan* [*kawāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *fika*, *fōlo*, [*fūlē*] used for the spearblades of "*fāngkaē*"; *māngnē*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyēng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwfd*; a spear with many barbs: *sinalawftan*
- bark** *sfp̄sip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak*—*nin/ngōngoak*; *in/ngōngo nan āsē* the dog barks
- barn** *ālang*
- barter** *sokādēk*—*sinokādko*—*masōkad*—*manōkad*. Person.: *sumōkadak*—*sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.  
*fshugādko*—*īnshugādko*—*ma/ishūgad*—*mangishūgad*.  
[*isēkātko*; *isokātko*]
- basket** *akawēwfn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.  
*akfd* medium size, flat, no rim in front, for gathering shells  
*atōfang* woman's basket, for vegetables  
*fākkēng si kātjōu* small fish basket M. Sch. IX, 11  
*falōko* basket for camote  
*falōang* bottleshaped basket M. Sch. IX, 9  
*falōlang* large receptacle for skulls

## basket

- fǎngæ* man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tǎngəb*, is made of rattan leaves: *tófon si wǎe* M. Sch. XIII, 7 and 8
- fanít* basket for salt
- fíki si mǎnok* chicken basket (for ceremonies)
- gólæg* high basket (about 6 inches) M. Sch. IX, 10
- íwas si tjótjon* bottle-shaped basket for grasshoppers
- kalúpit* man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder
- kǎttəng* fish basket
- kimáta* large transportation baskets at either end of a long pole, *pǎtang*, to be balanced on a shoulder
- kíæg* round flat basket, diam. about 8 inches, serving as dinner-plate
- kóllæg* large receptacle for rice, made of bamboo M. Sch. XIII, 4
- kólong* chicken coop J. LXXVIII
- kotsǝkɔd* earth basket
- kóyæk* basket, used in fishing
- lǎgshan* large flat basket, no rim in front; used for *ǎngö*, boiled camote leaves. (Similar to the *akíð*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akíð*; on top of these two is the *falǝko*; then there are several *kíæg* and the high, bottle-shaped behind the dinner-plates is the *kóllæg*, for *fíndýæ*, pounded rice.—]
- lǎa* a large low basket, for women, to be carried on the head
- ǝkad* a fish basket
- sakǝlong* funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13
- sǎngi* man's basket, similar to the *fangæ*, but without cover M. Sch. XIII, 5
- shǝlong* basket suspended beneath the roof, for knife and spoons; basket in the *fǎwi* (see: buildings), containing skulls: *sholóngan*
- takǝtsog* [*takǝtjag*] dirt scoop
- tayǎn* woman's large transportation basket, carried on the head and usually placed into the *lǎa*. The large basket: J. XCIII and CXXI
- tǝpíl* dinner basket

- basket**            *toktôpil* children's food basket  
                      *tâfong* receptacle for thrashed rice
- bat**                *fâtay*
- bathe**             *âmisak*; See: wash
- battle**            *faldǝnid* (battle with modern arms: *kâfad*);
- battle cry**        *én/ngǎ/ǝak* I shout a battle cry, challenge
- be, to**             [361—365]
- beads**            *apǝng*; of black seed: *gǝsara*; of gray seed: *atldǝküy*;  
                      red stone: *apǝngǝ*, or: *sǝleng*; large white agate: *fǝkash*  
                      of brown berries: *paldǝbǝd*
- beak**             *tǝpkay*
- beam**             vertical: *tǝkod*; horizontal: *fataǝnglay*; inclined: *tǝklod*;  
                      a beam to carry a burden: *ǎtang*; I carry: *iatǎngko*;  
                      *fataǎwil*: beam at the end of which I carry.... See: pole,  
                      post, basket *kimǎta*
- bean**             *faldǎtong* [*balǎdong*]; *ftab* black and gray beans; *kǎlab*  
                      small green beans;  
                      *oǎkek—inoǎgko—maǎag*, Person.: *inoǎkak* I gather beans  
                      *mamalǎtong—namalǎtong* I go to get beans
- bear**                See: birth; carry
- beard**            *sǎpki* near the ears; *sǎbok* at the chin; *sǝmsim* any  
                      hair in the face, whiskers etc.

- beat** *kogǝ́ngek* (strike); *fayǝ́kek* (whip); *patǝ́yek* (kill)  
*pat/ǝ́ngek* (strike) I beat the gong, the “*gǝ́ngsa*.” See:  
 strike; knock; rap
- beautiful** *kǎwǝ́s ay flaén* “good to see;” *shayǝ́kek—shinayǝ́gko—*  
*mashǎ́yǝ́g—manǎ́yǝ́g*: I shape beautifully (pots, spears,  
 utensils)
- because** *tay; mo kǝ́ man tay*: certainly because; because indeed
- beckon** *kawǎ́tsak—kinawǎ́tsak* I make a sign to come near, I call  
 by signs
- bed** *kǎtén* (Igorot?). sleeping board in the “*ǎ́ngan*,” the  
 sleeping chamber: *ǎ́lek*; *ǎ́fǝ́yk* a mat
- bedbug** *kǎ́tǝ́b*
- bee** *yǎ́kan*; bumblebee: *fǎ́lǝ́ngan*
- beef** *fǎ́ka* (i. e. cow) *ǎ́stja ’y nǎ́ang* (meat of the buffalo)
- beetle** *ǎ́fib*; *fokfoktǝ́d*; *kinǎ́kǎ́mi* cockroach
- before** *sasǎ́kang* [398]; *ǎ́fus*, *ǎ́ptjas* [309; 413; 446]  
*mangǎ́nǎ́na mo...*: “earlier than” before the house: *is*  
*tǎ́ǎla* (“in the court”)  
 day before yesterday *kasǎ́n adǎ́gka*, or: *is kasǎ́n ǎ́gka*
- beggar** *inǎ́mosh*; *inlimǎ́shak* I go begging
- begin** *ilǎ́bok—inlǎ́bok—mailǎ́bo [mǎ́lǎ́bo]—mangilǎ́bo*.  
 he begins to speak: *ilǎ́böna ’y ǎ́ngkǎ́ǎ*

- beginning, the *lablabōna*; (the first); *is nan lablabōna*: beforehand;  
*kā/ilabōan* the beginning
- behind *tsōgok* [*tsōgog*]; *is tsōgok* [400; 412]; I go behind,  
 follow: *umōnōdak*; *tsogōkek*: I have behind; I put behind;  
 (hence: I am in front;); *tsogōkek sika*: you are behind me;  
*ēngka is tsogōgko!* go behind me!
- believe *abfolūtek—inabfōlutko—maabfōlud—mangabfōlud*. Per-  
 son.: *umabfōludak*.
- bellow (of the carabao, water-buffalo) *in/ngāek nan nōang*, the  
 b. bellows
- bellows *opōop*; I work with the bellows: *opōōpak*. feathers at  
 the piston: *tsēdtsəd*; tubes leading to the fire: *tōfong*  
 [*tōbong*]; the blast, air: *sūysuy* or: *tjākīm* (wind)  
 Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks,  
 B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen  
 (1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde,  
 IV. Teil (1904) p. 200, Asien Taf. IV.
- belly *fōto* [*bodo*]
- belong [107] *kōa*: property. *kōan tōdī*: it belongs to that one  
 ...*ya kōak*....is my property, belongs to me.
- below *is koāpna*
- bench *fāngko* (Sp. banco); *tuktjūan*: sitting place
- bend *digkōck—dinīgkok—madīgko—manīgko*. [*tikōck*, *digāek*]  
 bent: *nadīgdigkō*; *lidōck—linidōdko—malīdod—*  
*minīdod* I bend and hurt thereby (a finger etc.)  
*tjapōshak—tjinapōshak—matjapōshan—manāposh* I bend  
 by laying a heavy mass upon; *mabfākog nan awādkna*:  
 his body is bent.



- bend** *pikôdek—pinikôdko—mapîkod—mamîkod* I bend to a loop
- beneath** *is kôđpna; is kokođfôna* (beneath it); *is nan tsáo; is nan tsáo nan tukťjâan*: beneath the chair, seat. [405]
- berry** *pôkong; pînéd*
- beside** *is nan tsápat*; at my side: *is nan tsapátko* [ťjapátko]
- best** *kăgăwîs; kăgăwîs mo amîn*: better than all
- betray** *êngakak* (lie)
- better** *kăgăwîs mo...* better than; *makđan*: better in health (from *kađnek* I take away, e. g. sickness).  
*manđkas* it is better [414] (probably Ilocano? vb. *akăshek*, to improve, heal).  
*manđkas is umaliantáko* it is better that we go  
*kumawîs nan sakítko*: I am getting better (my sickness gets better); or: *makđanak*, see: take away, heal
- between** *kđwra* [404]
- beverages** *tápu*: rice wine; *fáyash* [*basi*: Ilocano, not Igorot], alcoholic beverage made of sugar cane; fermented by means of *tábbfig*. *săfêng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *ťjaktjăki*; very big: *ťjaktjagóa* [ťjaktjagóag; ťjaktjagóra; r is a rough sound between r and l]—*patťjaktjakelek*: I make big, enlarge.
- bind** *fălôtjek—finalôtko—mafălêd—mamălêd*. *fălêd*: string, wire.  
*mamălêdak* I am bound, a prisoner, fettered. See: tie.

- bird                    *ayăyăm*; young bird: *gôyad ay ayăyam*; *ănak si ayăyam*
- bird's nest           *ăkam*; *ăfong si ayăyam* ("house")
- birth                  *pafalăck*—*inpafălak*—*maipafăla*—*mangipafăla* I give birth  
or: *l/andăkko*—*inanăkko*—*ma/iănak* [*mănak*, *măyănak*]  
Person.: *umănakak*. *insătjăak*. "birthday:" *ăkyu ay finmalăăna*.—See: born
- bit, a                  *akăt* (a little)
- bite                    *kădfak* [*kădfak*]—*kinădfak*—*makădfan*—*măngdəb* Person.:  
*inkădəbak*; *kumdəbak*. *kagăek* (chew); I bite off:  
*angătek*—*inangătko*—*mangăngăd*—*maăngăd*
- bitter                  *inaklăd*
- black                  *ngătid* [*ngătit*, *inngătit*]; *ingitatăo* very black; *kumdəbak*  
*is inngătit* I make black, paint black; or: *pangitătek*—  
*inpangitătko*—*ma/ipangătit*—*mangipangătit*
- blacksmith           *fufămsha*
- bladder               *fătjong*
- blade                  of spear: *tăfay* (*tăfay*, as part for the whole: the spear);  
blade of ax: *pinăngash*; blade of adze: *săka*; of knife:  
*kăfan*
- blanket               *tăwis*; *pătay*; *pătay ay pinakpăkan*: a "pătay" of best material  
and make; M. Sch. VIII, 4, 5, 6.; *pătay ay băkău si falătong*:  
made of "fiber of bean stalks"  
*kădpas*: a girl's blanket  
*fayăong* dark blue blanket with white stripes;  
a stripe: *fălăd*

- blanket** *fantjǎla*: white blanket with blue stripes, also: *fantjǎla ay dinǎpi* [*tinǎpi*], if the stripes are broad. M. Sch. VII, 5 *ifǎn si ongǒnga* a blanket for wrapping and carrying a child
- bleed** *djumǎlaak*; *fumǎla nan djǎla*: the blood flows out
- blind** *nakǎmid*, from: *kimǎtek nan mǎtak*, I close my eyes  
one-eyed *nabǎshek*; *fǎltsing*; *bǎldok*  
blind with open eyelids *fǎlag*; *nakǎllao*  
(*nabǎldingan*: with white pupil, albino)
- blistered** *malofǎbtjong*
- blond** *fuyǎngyang*
- blood** *djǎla* [*dǎla*, *tsǎla*]; *djumadjǎlǎak*—*djinmadjǎlǎak* I am bloody  
*padjalǎek*—*inpadjǎlak*—*mǎpadjǎla*—*mangipadjǎla* I make bloody
- blossom** *fǎnga*
- blow, I** *subǎkak* [*shubǎkak*]—*sinubǎkak*—*masubǎkan*—*manǎbok* [*manǎbog*]; *pashubǎkek*: I cause to blow, i. e. I call the conjurer, the “*insǎbok*,” to blow away sickness and pains: *ǎngka pashǎbok!* go and call the conjurer!  
Person.: *insǎbokak*—*ninsǎbokak*  
*fitjǎkek*—*finitjǎgko*—*mafttjog*—*mamfttjog*: I blow, inflate
- blue** *asǎl* (Sp. azur); *tǎna*, *tinǎna* (Sp. Iloc.); usually: *ngftit*, i. e. black
- blunt** *na/ǎpǎd*; *ǎpǎtjek* [*ǎbǎytjek*, *ǎbǎdek*, *ǎpǎtjek*]—*inǎpǎtko*—*maǎpǎd*—*mangǎpǎd* I make blunt, dull

- boar *fáa* [bɛ́a]; *láman*: wild boar
- board *lěshab*
- boat *fǎngka* (Sp., Iloc.) (unknown to most Igorot); *babɛ́l*, steamboat (Sp. vapor) *lákíd* "a Span. bamboo canoe;" raft
- bobbin *mogónan*; (*podónan* in Lepanto)
- body *đwak* (living or dead; men or animals)
- boil, I *inftek*—*inínitko*—*ma/ínid*—*mangínid*: (boil water); *abfuyúek* boil down sugar, salt; *paluákek* [paloákek]—*inpaluáeko*—*malúag*—*mangipalúag*. Person.: *inlulúag* it is boiling, bubbling; *lumúag* it begins to boil  
 Person.: *lumákak*—*linumákak*. *linúmag nan tǵnum*: the water boiled  
*tša* [tja] *luméag*: it is boiling, continues to boil.  
 See: cook
- boil, a *fěyüy* (furuncle etc.); a scar from a boil: *náyāman*
- bold *málěngag*; I am brave, bold: *malěngagak*
- bone *těnga* [tǝnga; Samōki: *tǝngal* and: *tǝngar*]; *íngid*
- Bontoc *Fěntok* [Fǝntok]; *iFěntok* an inhabitant of Bontoc; *iFěntokak* I am from Bontoc; *iFěntok ay Igólot* a Bontoc Igorot. Bontoc region: *Tǵllyǎ*, or: *Kěnsátjan*. (in Songs.)
- bony *naftkod* (lean, thin, skinny)
- book *lfblo* (Sp. libro)

- border** *āmas* (part, dividing line, frontier); *īlid*
- bore through** *luṣhkāḍḍek—linuṣhkāḍḍko—nalūṣhkaḍḍ—minlūṣhkaḍḍ. tēlkēk—tinlēkko—nātlek—mānlek* pierce the ear lobe
- born** *finmāla* ("come out" from *fumālaak*); *ma/iānak* ("enfanté").  
I am born as... *mabfōluak*; *mabfōluak is kāḍag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fəḷḷōḍḍek—finḷḷōḍḍko—nafēḷḷu* [*mabfōlu*] *maiānakak—naiānakak* (ad *Fēntok*) I am born (at Bontoc)  
*nan ongóngu ya finmāla adūḡka*: the child was born yesterday
- borrow** *teḡkōḍḍek—tinkōḍḍko—mātkōḍu* (to borrow any object)  
*inḡakawātak is nan bīlak* I borrow money (*kawātēk*)
- bosom** *sōso* [*shōsho*]
- both** *amīn nan djūa*: ("all two"); *amīn nan djūa'y mātam* both of your eyes
- bottle** *bāḡaḍ* ("glass"); *fotflya* (Sp.)
- bottom of a pot, jar etc.** *kolāḡgad* [*golāḡgad*]
- bough** *pāḡga* small bough, twig: *pīḡgi*
- boundary** *āmas* (border, part)
- bow** *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igorot)

bow down	<i>inlɪpɛdak—ninlɪpɛdak</i>
bowels	<i>fɛʌŋ</i>
bowl	<i>sɔkɔŋ</i> (used also as cover for jars); <i>tjɔyo</i> : wooden bowl. See: pot, dish, jar etc.
box	<i>ɔgɔb</i> [ <i>ɔkɔp</i> , <i>ɔkub</i> ], also "trunk"    little box, to keep utensils: <i>tɛktɛkno</i>
box, I	<i>kogɔŋgek</i> (strike)
boy	<i>ongɔŋga</i> 'y <i>lalɔki</i> ("male child"); baby: <i>kɪllang</i> ; older than about twelve years: <i>fɔbfɔllo</i> . Plural: <i>ongɔŋga</i> ; <i>fɔbfɔfɔllo</i>
bracelet	<i>sɔŋgab</i> ; see "armlet"
braid	<i>apɪtjek—inapɪtko—mǎǎpit—mangǎpit</i> . Person.: <i>umǎpitak</i>
brain	<i>ɛtek</i> [ <i>ɛtek</i> ]
branch	<i>pǎŋga</i> ; dry branch: <i>lɪpat</i>
brass	<i>kǎtjing</i> (also: brass chain)
brave	<i>mǎlɛŋgag</i> ; <i>abafɔŋgɛt</i>
bread	<i>tinǎpay</i> [ <i>dinǎpay</i> ; a loan word, as the Igorot do not make any bread; Malay: <i>tinǎpay</i> : kneaded]
break	<i>pɪtnɛk—pintɛŋko—mǎptɛn—mǎmitɛn</i> [ <i>mǎmtɛn</i> ] <i>fakǎshɛk—finakǎshko</i> [ <i>finɛkǎshko</i> ] — <i>mafǎkash—</i> <i>mamǎkash</i> I break and destroy (by violence)

- break** Person.: *fumǎkashak; infǎkashak*. But: *fckǎshck* I throw  
*potlǒngck—pinotlǒngko—mapǒtlong—mamǒtlong* I break off; *potlǒngck nan potlǒngna*: I break off a piece here  
*kibǒngck—kinibǒngko—makǐbong—mangǐbong* break to pieces; or: *pitapitǎngck*  
*pa/abǒckck—inpa/abǒgko* break completely, smash to pieces  
*ma/ikǎbkab*: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened  
*pckpǐgkek—pinckpǐgko—mapǐkpeg.—mamǐkpeg* I break an arm; leg; also a stick etc.—*napǐkpeg nan lámak*: my arm is broken.  
*sokpǒtek*: I break a string.
- breakfast** *mǎngan* (*mang* and root: *kan*)
- breast** *sǒso* [*shǒsho*] (of man and woman)
- breastbone** *paldǎgpag*
- breath** *ngǎys; ngǎsa*
- breathe** *lalǎyak nan tjakǐm*: I draw in the air; *innǎsaak* I breathe;  
*insiyǒkak* I breathe heavily with a whistling sound;  
 I pant, breathe after carrying a burden: *inisǎysuyak*
- breechcloth** *wǎnis*, for men; *fǎla* and *wǎkis*, for women. Different kinds: *sǒbut*, or: *tinǎngag*: yellowish, made of tree fiber, (*sǒbut* [*sǒfut*] means also a large bag of rice) *tinǎngag*, made in Tucuan and Biduakan  
*winanǎisan* [*winanǎisan*]: red and blue (black)  
*finalongfǒngan*: very fine and elaborated, "all string"  
*tjina/ǒkan*: with red ends, tassels  
*tjinǎngta*: white, for men  
*linǎnlan*: for men, similar to *tjinǎngta*  
*fǎ/a*: for men, all blue  
*pinǒshlan*: blue with small stripes  
*fǎla*: a little apron, also worn by men

- bride *umǎfong ay fafǎyi*; bridegroom: *umǎfong ay lalǎki*
- bridge *lǎngtay*
- bridle *fugǎdo* (Iloc.)
- bright *sǎli*; *sumǎli nan ákyu*: the sun is shining bright; [*somǎli*]; *pasǎlǎk* I cause to shine; I reflect light from polished metal  
*infǎtǎtǎng nan ápuy*: the fire burns with a bright flame; or: *kǎmǎlang*
- bring *iyǎik* [*yǎik*]*—inyǎik—ma/iyǎi* [*mayǎi, mayǎli*]*—mangiyǎi* [*mangyǎi, mangyǎli, mingyǎi*]. Frequentat. *yǎiyǎik*. Person.: *inyǎiak* [*inyǎliak*]; *umyǎiak* [*umyǎliak*]. *umyǎiak* means often: I go and bring  
 Causat. *payǎik*, I order to bring, I send to somebody.  
*iyǎpok—inyǎpok—mayǎpo—mangiyǎpo* [*mingiyǎpo*] I bring from; *iyǎpok ad Fǎntok*: I bring from Bontoc  
*isǎak—insǎak—ma/isǎa—mangisǎa* I bring, carry home  
*pasǎkpek—inǎpǎskǎpko—ma/ipǎskǎp—mangipǎskǎp*: I bring into the house, (a pot, box etc.) Also: I order to enter  
*itǎlik* I bring back (return)
- broad *anandǎwa*
- broil *tǎsǎwek; tǎǎwǎsek*. See: roast
- broken-  
hearted *maǎǎkash*, figurat. from *fakǎshek* I break, destroy
- brook *tabtabǎkǎ* (in rainy season); bed of a brook: *kinnǎǎan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kǎmǎ*
- broom *sis/ǎ*; use a broom: *sis/ǎk*, Person.: *insǎ/ǎk*



- broth** *lftang*
- brother** The same terms, only distinguished by adding: *ay lalǎki*, or: *ay fafǎyi*, serve for both brother and sister:  
*ftad* [*ǎtad*]: brother, sister, is the general term for younger as well as older brother or sister.  
*yǎn/a*: the older brother or sister; plural sometimes: *yunǎna*; the oldest brother or sister was called in "old language:" *pangǎlo* "headbrother."  
*anǎtji* [*inǎtji*]: the younger brother or sister; plural sometimes: *ǎnǎnǎtji*.  
 (the second brother: *sǎmnid ay lalǎki*; the third: *kaǎwǎan ay lalǎki*; "there is no term for the fourth etc. brother.")  
 brothers and sisters, "Geschwister:" *ǎki*; usually: *sinǎki*, two brothers or sisters; *sinǎg/l*, more than two brothers or sisters.  
 the brother is to his sister: "*kalalakǎǎna*;" she calls him: "*kalalakǎk*," my brother.  
 to a brother his sister is "*kafabfǎyǎǎna*;" he calls her: *kafibfǎk*, my sister, when speaking of her to others. Or: *itǎdko ay fafǎyi*, *yǎn/ak ay fafǎyi*, *anǎtjik* [*inǎtjik*] *ay fafǎyi*.  
*pangǎlok ay fafǎyi*: my oldest sister (if she is the oldest child); *sinakǎkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kǎssud ay lalǎki*; sister-in-law: *kǎssud ay fafǎyi*. The wife's (or husband's) sister's husband: *abfǎlad ay lalǎki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinǎngat*.
- brow** *kǎftong*
- brown** *kǎg tǎlin*, "like a ricebird;" darkbrown: *ngǎtit* "black;" reddbrown: *inkǎlad*, "red;" light brown: *fakǎngi* "yellow."
- bubbles, it** *infǎbfobǎ* (*nan tjǎnǎm*, *nan ǎb/ib*: the water, the spring, well). See: boil

- buck of deer: *ógsa 'y laldki*
- bud *fɛá*
- buffalo Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 131.) "water-buffalo;" (J. p. 1071.) tame buffalo: *něang* [*nóang*]  
wild: *ayáwan* [*áyáwan*]  
cow: *kamfákyan*; bull: *tót/ó*; calf: *ínanak ay ayáwan, ay něang*. See: wedding
- bug *áfib, fokfoktód, kftcb*
- build *kápek* (make)
- buildings: *áfong*, house; *fá/öy* [*fá/öü*] large house; *katyáfong* small house, hut; houses of an "áto:" *fáwi*: councilhouse of the "áto," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tjápay*; the flat stones on top of this wall: *tángföu; abafěngan*, [*pabafěngan*]: house like the "fáwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.  
*ólog*: dormitory for the girls of an "áto." [*óləg*]  
*állang*: granary
- bull *tót/ó*
- bullet *fóbälä*
- bunch one handful of rice ears: *sinfěngé* [367]
- bundle *fúgshong; fugshóngek—finugshóngko—mabfúgshong—mamúgshong* I pack into a bundle. bundle, i. e. one load: *æwld*

- burden**      *awwɔd*; see: "bundle."
- burn**      *pafitjǎngck—inpafɬtjangko—ma/ipafɬtjang—mangipafɬtjang* I cause to burn, kindle. Person.: *fumitjǎngak—finmitjǎngak* to burn (intransitive) *infitfitjǎngak* to burn brightly, to be ablaze *ishǎnok [isǎnok]—inshǎnok—ma/ishǎno—mangishǎno* I put into the fire; I burn wood etc. Synonym: *igtǔngok nan kǎyo* (wood) *pǎak [pǎak, pǎak]—pinǎak—mapǎan—[mapǎan, mapǎan]—mǎmǎ* I burn down, destroy by fire (houses, granaries etc.) *napǎan nan ǎfong*: the house is afire *tǔdngak—tinǔdngak—matǔdngan*: I burn my hand, finger etc. Also: *naǎtongan nan límak*, my hand is burned (*ǎtong*: warm); *atǔngak* I burn *kǎfck (kǎfck)—kinfak—makfa—mangǎfa*: I burn pots; Person.: *inkǎfaak is ǎnga*
- burn, a**      *malafǔbtjong*
- bury**      *ika/ǎpko—inka/ǎpko—ma/ikǎ/ǎp—mangikǎ/ǎp [ika/ǎpko]*; I hide in the ground, I dig a hole; *fekǎfck*: I bury (at midnight) an enemy's head.
- busy**      I am busy: *nay si tsak tsǎnoèn* ("here is to work for me"). See "work."
- but**      *siǎdnay [sfadnay] [433]*; *ya* (and)
- butterfly**      *fínǔlǔfǔló*; a small b.: *akǎkob*
- buttock**      *ǎpo [ǔpo, ǎpo]*
- button**      *fǎdi, fatǔnis* (Sp. Iloc.)

buy *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalágóan*.

by governing the agent of passive verbs: *is, ken* [390]. by and by: *is arááni*.

## C

cage *kólong*: chicken-basket.

calf *ínānak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fítkin*.

call, I *ayákak—ínayákak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak*: I call to come, call; name: *kának* (say). *ngāg nan kanām si sa?* what do you call this?  
*fúkaáwak—finúkaáwak—mafúkaáwan—mamúkaá* I call loud, shout to one; Person.: *infúkaáwak—ninfúkaáwak*.  
*laláyak—linaláyak—malaláyan—minlálay* to call to come, to call near; Person.: *lumáláyak—linmaláyak*.  
*yishtjáck—yiníshtjak—mayíshtja* to call animals.  
 The call: *yíshtja!*

“camote” (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufángfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*;” *linóko*, brown; *lók mug*, brown; *káweng*; *tangtánglag*; camote-settings: *finalfling*; leaves: *ángō* (boiled as food for pigs); camote-stick: *sáwan* (implement for digging up); *faárgan*: camote patch.

- can, I      *mabfálinak*—*nabfálinak*; *mabfalíngko* [*mafálinak*: 317]  
See [298]
- canal      *álak*: dug out for irrigation of fields. See: irrigation,  
trough, water. a trench: *talákan*
- carabao      see: buffalo
- care      *fkad*; I take care, I care for: *fkadak*, *ikádkka* etc.  
*ikádkkáyæ!* care, or: help yourselves! *adlak fkad ken sika*:  
I do not care for you. *sak/én nan fkad*: I shall care for  
it, do it, arrange it. Also: *kfkad*; *kfkadak is kanéntáko*:  
I shall care for, prepare our dinner. *fkadak [kfkadak] ay*  
*mangála*: I take care to take: I help myself to it.  
*éläy!* I do not care! *éläy umáyka!* I do not care if  
you go! Or: *éläy mo umáyka. tak/én mo ma/íd káněk!*  
I do not care if I have nothing to eat!  
I care for: *ínongnóngko. míd nongnóngmo*: you care  
for nothing, you are negligent, worthless.  
I take good care (of children), provide with food:  
*ö/óshdek* or: *nongnóngek*—*ninongnóngko*  
I take care of the sick: *tokóngak*—*tinokóngak*—  
*matokóngan*—*manókong* (nurse)
- carpenter      *shumasháfad* (skilled in house building); see: plane
- carriage      *kalimáto* [*kalomáto*] (Sp. carromato)
- carrier      *kangkadsól* [*kalikadsól*] (Sp. cargador)
- carry      *sagfátek*—*sinagfátko*—*maságfat*—*mandágfat* [*mandágfat*]:  
a burden on the shoulder  
*agtóek*—*inágtok*—*ma/ágtto*—*mangágtto*: on the head (as  
women do)  
*karæwílik*—*kinaræwílik*—*makaræwíli*—*mangaræwíli* I carry  
the double basket "*kimáta*." Also: *ikáæwílik*  
*ibfataæwíliko*—*infataæwíliko*—*maibfatáæwíli* I carry on a

- carry** beam on the shoulder, (*fatáw̃wil*: the beam, pole, at the ends of which the burden is fastened.)  
*iatángko*: I carry on a beam, a burden being suspended at the middle of the beam  
*sakláyek—sinakláyko—masákluy—mandákluy* I carry a child on my arm  
*abfǝik—inabfǝik—maabfǝi* [*ǎbfaǎk—inǎfak—maǎfa—mangǎfa*] I carry a child on my back, in the wrap *ifǎn*  
*isǎak* carry home (bring home); or: *iskǝpk*  
*labdǝnek* I carry with both arms (a box, table etc. before my body)  
*alǝbǝdek* I carry under the arm  
*isǎngik* (*is nan itǝgko*) I carry on my back in a basket  
*tapayǎek* I carry in my hand  
*pasǝpk* I carry into... (bring into)  
*ifǎlak* I carry out; Infinit.: *ifǎla*  
*igaǎngko* I carry away to an other place  
*ofǝek* I carry to an other place in several trips  
*ǝdǎngko* I carry away from a place *indǎngko—ma/ǝdan*  
*ita/ǝlik* I carry to the rear, carry back [*itǝlik*]  
 See also: "to take, to bring"
- cast away** *tǝwasǝdko*, [*ǝtǝwasǝdko*] (throw)
- castrate** *fitǝlak—finitǝlak—mafǝitǝlan—mamǝtǝli*
- cat** *kǝsha* (loanword); wildcat: *ǝnyaz*; *sǝlǝy* (coon?)
- catch** *tǝjpǎpek—tǝjinpǎpko—mǎtpab* [*mǎdpap*]*—mǎnpab*. Person. *tǝǝmpǎpak*; *alǎek*: I (take) catch, get fish; or: *katǝǝw̃ek*. See: angle, net, trap, fish etc.  
*adǝkǝek—inadǝkok—maadǝko—mangadǝko* I catch in running, pursuing; or: *apayǎw̃ek* (pursue)  
*kǝn/nek—kǝnnak—nǎkna* I catch in a trap or net; *nǎkna*: the prey. (*alǎǝm sak/ǝn!* catch me! *sǝktǝm sak/ǝn!* catch my leg! in games)
- caterpillar** *kǝtǝjǝng; atǝtǝjǝ*

cease	<i>tumgǝyak</i> (stop)
celebrate	<i>intǝngarɛtak</i> — <i>nintǝngarɛtak</i> . <i>tumɛngarɛtǝko aswǝkas!</i> we keep holiday to-morrow! (thus announce the boys, calling from <i>ato</i> to <i>ato</i> , a holiday proclaimed by some sacred men.) See: feast
ceremonies	<i>mǎngmang</i> (sacrifice a chicken; prayer etc.); Verb: <i>inmǎngmangak</i> <i>mangǎpuy</i> ceremony with fire in the field (or house) <i>sǎngfɛr</i> (sacrificing a pig) Verb: <i>insangfɛrkǎmi</i> , we sacrifice... <i>manawɛɛsɛk</i> or: <i>tsawɛɛsɛk</i> I perform a less important ceremony or sacrifice. See: roast. <i>inanɛtǝok</i> I perform a ceremony for the soul of the deceased, the <i>anɛto</i> <i>ǝtong</i> burial ceremony; <i>pǎt/tay</i> : performed in the sacred grove <i>papat/tay</i> by the priests <i>pumapǎt/tay</i> ; Verb: <i>mamǎt/tayak</i> (And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
certain	<i>tɛt/ɛwa</i> true; a certain: <i>nan ɛsa ay....</i> or: <i>ɛwodǎ nan...</i> there is one
chain	<i>kayǎkay</i> ; brass chain <i>kayǎkay ay kǎtjing</i> ; <i>katǝna</i> (Sp. cadena)
chair	Igorot: <i>tuktjǎan</i> , <i>katuktjǎan</i> (a seat); Alab: <i>sakǎban</i> ; Iloc. <i>palǎngka</i> ; <i>fǎngko</i>
chair for a corpse	<i>sangǎtjil</i> (The body, tied upon the <i>sangǎtjil</i> , is kept before the house several days, until it is buried)
chamber	<i>ǎngan</i> , see: house

- change** *sokáðak—sinokáðak—masokáðan—manókad*: I change anything, money, name, cloth, work, etc.  
 Person.: *insókáðak* [*sándak*; *sokándak*]. See: barter *ísublik—ínsublik—ma/ísibli—mangísubli*, I change money;  
 Person.: *insúbliak—ninsúbliak*. The passive or middle: *ma/ísúbliak* [*misúbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.  
*ngəmətjanak* [*ngomátsənak*]—*nginmətjənak* I change my name (*ngətjan*), I transform myself (in fables, tales etc.), I become.  
*nátken* (from *téken*, other, different) changed.
- charcoal** *vəling*
- charm** *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it "wins love, keeps off mad dogs, prevents defeat"); *sáknib* a similar charm, wards off evil spirits ("*anító*"), misfortune, sickness. *Sáknib*: resembles a piece of coal; "the people in the North make it; it must not be opened." Especially strong as *sáknib* is a "Thunder's tooth: *fobá nan kítjo*. Considered most precious and bought at a high price."
- chase off** *pakaánek*; *ibi/ibóyko* (drive); *pashakóngek* I chase back
- cheap** *akít nan lágona* (little its price); *nālagá* (Iloc.)
- cheat** *lokóek* [*logóek*]—*linókoko*—*malóko*—*minlóko*; Ilocano; Igorot use besides this loanword: *əngākak*, to lie.
- cheek** *támong*; near the temples: *təping*.
- chest** *tákəb* (breast). See box, trunk.
- chew** *tamíkek—tinamíeko* [*tinamítko*]—*matámid*.  
*kagáek—kinágak—makága—mangága*.



- chicken** *mónok* [*mónog*, *mánok*]; young chicken: *ímpash* [*ímpas*]; *tjísak*; wild chicken: *sáfag kólong*; chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidénte*; not "chief," but a rich man of great influence: *gadsángyen* [*katjángyén*], "primus inter pares." *nangáto*: a man of high rank (Iloc.)
- child** *ongóna*, Plur.: *ongána* [or: *ongóna*]; *ának*, Plur.: *ánanak*: son or daughter  
*ongónaak*: I am young.  
*ongóna 'y laláki,—'y fafáyí*: a boy, a girl;  
*ának ay laláki,—ay fafáyí*: a son, a daughter.  
the only child of a family: *fáktong* [Or: *nau ísang*, the only]. See: baby, boy, girl, youth.  
*sinpánganak*: all the children of a family.  
*umánakak—inmánakak*: I have, I had children.
- childish** *naóngong*
- chin** *pángá*; (jawbone, used often as handle for the gong)
- Chinese** *Tjínó* [*Tsínó*]; *Sánglay*.
- chips** *sápsap*
- chisel** *tálog*: to use a chisel: *talókek—tinalógko—matálog—manálog* (Iloc.?)
- choke** *séktek—sinkétko—máskét—mánkét*. See: strangle, suffocate
- choose** *pilíek—pinlíik—maplíi—mamlíi*
- chop off** *fakákek*, Person. *mamákaak*; *potlóngak* See: cut

church	<i>simfán</i> (loanword)
cigar	<i>pináltjis</i> (from Iloc. <i>paltjisek</i> , I roll); <i>afáno</i> (Sp. "Habana?")
circular	<i>nalimlmo</i> . I make round: <i>foɔwáek—finóɔwak—mafóda—mamóda</i>
circumcise	<i>sigyáɔtak—sinigyáɔtak—masigyáɔtan—manígyat</i>
city	<i>fli</i> ; <i>nan fli'd Fě́ntok</i> the town of Bontoc
clay	<i>bída</i> : ( <i>pítek</i> : mud)
clean	<i>apapókaw</i> ( <i>pókaw</i> : white); I clean: <i>papokáɔɔɔɔek</i> ; I am clean: <i>pɔmókawɔɔɔek</i> : <i>lulútek—linulútko—malúlud—minlúlud</i> : I clean a water channel, pipe. clean, clear water: <i>naliléngan</i> . clean, washed: <i>namís</i> (from <i>ímsek</i> : wash)
climb	<i>kaláfek—kinalábko—makáɔlab—mangáɔlab</i> . Person.: <i>kumáɔlabak—kinmáɔlabak</i> . climb a mountain; see: "ascend." (I start to climb a mountain in order to work: <i>foknáɔkek—finoknáɔgko</i> . Person. <i>mamóɔgnakak</i> [ <i>mamóɔknakak</i> .] See: go out.)
cling	<i>intáyinak</i> ; <i>insáɔbfúɔɔak</i> : I am hanging and hold fast to a branch
clock	<i>líɔɔsh</i> (Sp. reloj); <i>ólas</i> : "hours" (Sp.)
close, I	<i>ínfak—inínfak—maínfan—mangínfan</i> . <i>táɔɔfak—tináɔɔfak—matáɔɔfan</i> . <i>ítangéɔbko—íntangéɔbko—ma/ítangéɔb—mangítangéɔb</i> <i>kimítek—kinimítko—makímit</i> I close (my eyes) ( <i>nakímit</i> :

- close, I      blind) *kimíttek nan mátak*: I close my eyes  
*amómek—inamómko—madmom* I close my mouth:  
*amómek nan topékkó*
- close together    *madjidjitáko*: we are close together, we stand in one group
- cloud            *lifóo*; *kalifólifóo*: a mass of clouds. (G. Gewölk)
- club             *lóló*, a stick
- coal             *kalifón* (Sp. carbon) charcoal: *éling*
- coast            *nan ílid nan póshong* (*póshong*: sea)
- coat             *áklang*; *lámma* woman's coat; a man's: *fádo* [*fádsó*;  
*bádo*] (Iloc.) *mamádsóak*: I put on a coat (Or: I put on:  
*ipuíko*; I take off: *káánek*)
- cock            *kaæwítan*
- cocoanut        *ínyug* [*níyog*:] cocoanut-oil: *lána* (Iloc.);  
milk of c.: *tjénnum sí ínyug*
- coffee          *kápi*; *kápiak*: I drink coffee
- coffin           *alóngan* (probably: "shady place," from *álong*)
- cohabit          *iyótek—inýótko*. Person.: *inyótak*.
- cold             *láteng*. *mashkáæwak* [*mashkáæak*] I am cold, freeze  
*inlakítweng* it is very cold  
*lumáteng—linmáteng* it turns cold  
*palakitwéngék—inpalakitwéngko* I make cold

- cold, a      *dōy<sup>h</sup>kak* in the throat; *mōtig* in the nose; *mamōtigak*: I have a cold.
- collarbone      *pigpīgok*
- collect      (taxes) *obōfek*—*inobōbko*—*maōbob*—*mangōbob*.  
*salābek* I collect provisions measured by the "salub" (Iloc.)  
*alubōfek*: Person.: *inpasālubak*; *inpaōbobak*: I order to collect. See: assemble.
- colt      *īnānak ay kafāyo*
- comb      *sēikud* [*sōkod*; *shūkud*; Iloc.: *sakāysay*]; *sokōtjek*—*sinokōtko*—*masōkod*—*manōkod*: I comb.
- comb of cock      *falōngafing*
- combat      *falōgnit*
- come      *umāliak*—*inmāliak*. Frequentat.: *umāliāliak*.  
*makālīak* I come with others.  
*paalīek* [*pālīek*]—*inpālīk*—*mipālī* I cause to come.  
come!: *ālīka!* *alīkāyē!* [*āyka!* *aykāyē!*] [Or: *ikā kayā!*  
*'ka kayā!*]  
*tomōliak* [*tēmōliak*]—*tiimōliak* I come back  
*pumānadak* [*bēmānādak*]—*pinmānādak* I come down;  
*inōsigak*—*ninōsigak* I come down  
*fumālaak*—*finmālaak* [*finmāāk*] I come out;  
*lumushfūdak*: come out of a hole, a narrow pass, a forest...  
*sumāāak*—*sinmāāak* I come home (to the house).  
*ūmdjanak* [*ūmtsānak*]—*inūmdjanak* I come, arrive.  
*sūmkēpak*—*sinūmkēpak* I come in; *paskēpek*: I order  
to come in; *kaldliak* I came just now [297]  
*lumāsīnak*—*linmāsīnak* I come over, across  
*malpōak* I come from; [*mapēāk*, *mabūāk*; for *malpōanyēr*  
the forms: *malpānyēr*, *mabānyēr* etc. are found] *nalpōak*:  
[353] [384]. Or: *umāliak ay nālpo* is... [ay *nālpo'sh*...]

- come** *makiáliak; mangifúcgak*: I come with (*kčn*). *sťnu nan nangifúcg ken sika?* who came with you? See: to go, to approach etc.
- command** *filńnek*. (Alabdial.; Ilocano?); *filńnek ta....* I order that.... See: order.
- commander** *ápo* (loan-word), master, lord, leader, employer etc.; *mamńlin* (Nom. agentis of Ilocano *filńnek* I order).
- community** *sinpangńli* the united town, land.
- companion** *ńb/á* (*ńb/á* means also: an other piece of the same kind: as, *nan ńb/an nan kalásay*: an other shield of the same kind, shape etc.)  
*nan mangifúcg*: the one accompanying, *nan mangifúcg ken sak/ńn* he who walks with me, my companion;  
*nan kadjurána* [372]  
*nan kadńak* my companion (of two persons;)  
*nan katńómi* our companion (of three persons;) see [372.]
- compassion** *sńgang* [*sńgang*] See: I pity
- comprehend** *kěkkék* (know)
- conceal** *ńtafńngko* (hide)
- concerning** *is, ken*
- cone** *ńalńńag* cone of pine
- confide** *abfolńtek* (believe)
- conquer** *ámisak* (*nan fńsńl*)—*ńńámisak*—*mańmisan*—*mangámis* (*nan fńsńl*: the enemy)  
*afákek*—*ńafáńko*—*mańfag*—*mangáńag*

- conquer** *ibabóltotko*—[*ípapáltotko*]*—inbabóltotko—maibabóltod:*  
kill by shooting (from: *báldug*, *páltok*, *páldog*, a gun)
- consider** *nímmimék* (think)
- continue** *kásín* with endings [312;] *kásínka ay éntsíno!* continue to work! see: *tsa* [310]; continuation expressed by reduplication [290-294.]; continually, all day long: *iyagakyáko*; *iyagakyáko ay éntsíno* I work continually, all day long; *iyagakyána ay inéttjan* it is raining continually, all day long
- contract** *básis*, *contratta* (Sp., Iloc.) *kumáibak is básis:* I make a contract.—See: agreement
- converse with** *makitotóyak* [*mikitotóyak*]*—nakitotóyak.* (with: *is*, *ken*)
- cook** *otóck**—inótok—maóto—mangóto.*  
Person.: *umótoak—inmótoak; inótok—ninótok.*  
*luyláyek—linuylákyo—maláyluy—minláyluy:* I cook too much, too long
- cool** *akít ay látteng* (“a little cold”)
- cool, I** *palakitwéngék* (cold); *padengnínek* (*nan tjénum:* the water)
- copious** *mál/an*; *mál/an nan kátjōu* copious, plenty are the fish
- copper** *kánfang* [*kámbarang*]
- corn** *píki* (maize)
- corpse** *áwak*

corpulent	<i>alalāmēsh</i>
cost	<i>kad nan lāgōna?</i> how much does it cost? (how much is its price?; <i>lāgo</i> , price) <i>nan lāgōna ya lāma'y pēsosh</i> it costs 5 pesos <i>kad sa?</i> "how much is this?"
cotton	<i>kāpis</i> [ <i>kāpis</i> ]
cough	<i>inōkokak—ninōkokak</i>
councilhouse	<i>fāwi</i> . Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the " <i>pabafēngan</i> " [ <i>abafōngan</i> ,] which has however in front a spacious, long court, called: <i>tjlla</i> (its stone wall: <i>tjāpay</i> ), while the court of the <i>fāwi</i> is semi-circular and small. At the <i>fāwi</i> the men of an <i>āto</i> , town-section, assemble in the evening to discuss matters of interest to their <i>āto</i> ; these two public structures form the " <i>āto</i> ," a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igorot assured.—Strangers go first to the " <i>āto</i> " and send from there for the man they want to deal with. Most sacrifices are performed in the court of the <i>pabafēngan</i> , a few also in the court of the <i>fāwi</i> . At the <i>āto</i> there are: <i>āfong</i> the house, with a fireplace: <i>anitjāan</i> ; <i>tjlla</i> the court, <i>tāngfōu</i> or: <i>tjāpay</i> flat stones on top of the enclosing wall, on which the men sit <i>bōshā</i> [ <i>bōshē</i> ] a post with a roughly carved head; " <i>anūto-post</i> " <i>kaninitjāan</i> a fireplace in the court <i>falōlang</i> a basket with human skulls, trophies of feuds
count, I	<i>iāpek</i> [ <i>iyāpek</i> ] <i>—iniāpko—māyab</i> [ <i>ma/īab</i> , <i>mīyap</i> ] <i>—mangfap</i> . Person.: <i>inyāpak</i>

- counting stick *kídab; kídáfak—kinidáfak* I cut notches into a counting stick; the notches denote days of work etc.
- country *íli*; fellow countryman: *sinpanglí*
- courageous *máléngag*
- court *tjfla*; *is tjfla* outside of the house
- cousin *káyēng* (*káyēng* is also the familiar address of intimate male friends of equal age)
- cover *tángēb*; *lig/vē*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I *ínfak; tángfak; itangēbko* (close.)  
*kafónak*: I cover with earth, sand etc.  
*inkólēbak* I cover the eyes with my hand, so as not to see
- cow *fáka* (Sp. vaca); of the buffalo: *kamfákyan*
- coward *ögiádan* [*ügiádan, égiádan*]; *ögiadǎngka!* you are a coward!
- crab *ákkamǎ*; claw of a crab: *apǎngoy*; crabs in the irrigated rice field: *súngan*
- crawfish *pashǎyan*
- crawl *lúmnekak—línúmnekak; inlokólokak—ninlokólokak* I crawl into a hole; *éngkótsongak* [*íngkótjongak*]  
*néngkótsongak*
- crazy *nālōǎlōǎ* [*nālyǎlyǎ*]



create	<i>patofǽk—inpatǽk—maipatǽk—mangipatǽk</i> : I make grow; I create salt, trees, water...
creek	<i>kínnæ</i> ; <i>tabtabǽkæ</i> (brook)
crocodile	<i>fuǎya</i> [ <i>buǎya</i> ] (loanword)
crooked	<i>nadigdigkǽ</i> ; <i>digkǽk</i> : I bend
cross water	<i>kitjáŋgek—kintjáŋko—makftjang—mangftjang</i> ; Person.: <i>kumtjáŋgak—kinumtjáŋgak</i>
crow	<i>kǎyang</i>
crow, to	<i>ingkokǽk</i> [ <i>éngkokǽk</i> ] <i>—ningkokǽk</i> <i>néngkokǽk nan kaæwǽtan</i> the cock crowed
crush	<i>tǽktǽkek</i> (forge; hammer)
cry	<i>fúkaæwak</i> (call); Person.: <i>infúkaæwak</i> <i>inǎkaak—ninǎkaak</i> I cry, weep <i>én/ngǽoak; inkolǎluak</i> I cry to the enemy, challenge
cultivate	<i>inlǎpisak—ninlǎpisak</i> : I clear the ground for a field, I weed; I dig: <i>inkǎy kayak</i>
cup	<i>sǽkong</i> [ <i>sǽgong</i> ]
cure, to	<i>bǽksak</i> ( <i>bǽkesh</i> : medicine); <i>akǎshak</i> (Iloc.) See: blow
curly	<i>kǽlod</i> ; <i>nakǽlod</i> : a Negrito
custom	<i>ǽkad</i> [ <i>ǽkad</i> ]; <i>sǽya nan ǽkǎdmi</i> this is our custom

cut, a

*fākag*, a wound

cut, I

*fakākek—finakāgko—mafākag—mamākag* I cut off a part of the body (head etc.) *mamākaak* I go headhunting  
*pərtōak* [*putōak*; *podōak*]—*pinərtōak*—*mapərtōan*—*maməto* I cut off a part of the body

*sibōck—sinfbok—masfbə—manfbə* I cut down (a tree, wood) Person. *insfbok*

*tiblāck—tinfbak—matfbə—manfbə* I cut down (a tree)  
*kōkōtjck* [*kēkētjck*]—*kinōkōtko* [*kinēkētko*]—*makōkōd* [*makēkēd*] I cut (wood, meat, camote, my finger etc.)

*mākōdak* I cut myself by accident

*lākidak—linākidak—malukīdan—minlākid* I cut up the body

*lāngshck—linangēshko—malāngcsh—minlāngesh* I cut big logs across in the middle

*longshōtak—linongshōtak—malongshōtan* Synonym for *lāngshck*

*potlōngck—pinotlōngko—mapōtlong—mamōtlong* I cut out a piece from the middle, I cut across

*potlōngak—pinotlōngak—mapotlōngan—mamotlongan* I cut off a piece at an end; (Nom. ag. form uncertain)

*ukādjak* [*əkātsak*]—*inukādjak*—*ma/ukādjan*—*mangākad* I cut off an animal's neck

*lafākck—linafākko—malāfag—minlāfag* I cut up the body, or a limb; cut into larger sections; carve.

*takfbck—tinakfbko—matākib—manākib* I cut to small pieces; Person.: *tumākibak—tinmākibak*

*sengpādek—sinengpādko—masēngpad—manēngpad* I cut off weed, high grass; I cut down, fell a tree

*kōltak—kinōltak—makōltan—mānglōt* I cut the hair (*nanfōok*)

*pināngck—pinināngko—mapfnang* I cut with the ax  
*pfnang*

*wasāyck—inwasādyko* (!) —*mawāsay* I cut with the working ax *wāsay*

*kīpānck—kinīpāngko* I cut with the knife *kfpān*

## D

- daily** *kađkêđkyu; kaɰɰwakɰɰwákas*
- dam** *lŋged* (in the river)
- dam off** *sađpek* [*sađpek; sađbek; sa/ɪpek*]*—sinaɪbko—masđib* [*masđöb*]*—manđib*; Person.: *insđibak—ninsđibak*: I dam off a part of a pond or river, to catch fish, to irrigate etc.
- dance** *talɪfeng* men's dance (to the sounds of gongs; one man behind the other, in a circle, whose center is at the dancers' left side)  
Verb: *ɪntalɪfengak*; or: *manalɪfengak*  
*tjôlaɐ* man's dance, performed by a single (rarely two) dancer who executes, with ax, spear and shield, pantomimic gestures suggestive of attacking and beheading an enemy; thus he moves about the dancers of the *talɪfeng*.  
Verb: *manôlaɐak* [*manđlaoak*]; the solodancer: *nan manđlaɐ*  
*tádjek* man's dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.  
Verb: *manđdjekak*  
*ságni* women's dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.  
Verb: *manágniak*  
*mangǣgsaak* I beat the "gangsá" (gong) to the dance  
*nan mamanpǣngo* the dance-leader, whose various steps and motions the others imitate while following him  
*tatalɪbnan* the place where the dance is executed

- danger** *kaká/íggét*
- dark** *abafullngét; angángétáw. it grows dark: fumullngét; ángéb* dark caused by clouds. See: black.
- dash** *fakáshek* (I dash to pieces; break) See: throw
- daughter** *ának ay fafáyí* (child)
- daughter-in-law** *inápo ay fafáyí*
- dawn** *wíid; si wíid [is wíid]* at dawn; *marwíid* it dawns
- day** *ákyu [áchu; rarely; ch like the German guttural spirant]*  
*adwáni, idwáni* to-day; *id kawaksána* on the same day  
*is kásín wákas, kásín aswákas* day after to-morrow  
*id kásín úgka, adidána* day before yesterday  
*is nan sin ákyu* a whole day, all day long  
*kadkéákyu; kawakawákas* every day  
*iakakyáko [iyakakyáko]—íniakakyáko;* I continue all day long  
*mapátá, marwíid* it is getting day  
*marwákas [marwákas]* an other day is breaking  
*is kásín ákyu* on the next day, or: an other day  
*téngatw* a day of rest, a holiday  
 See: [413]
- dead** *nadáy [nadáy]; mapadáy* killed; *mamadáy* dying;  
*íggáy kadáy* not yet dead, not quite dead
- deaf** *téwéng; matéwéng* deafened
- dear** *ayáka nan lágöna; tsatsáma nan lágöna* "its price is very much, very high;" *maléyad* beloved; *leyádko* my dear.

death	<i>ĩdöy</i> [ <i>ĩtöy</i> , <i>ẽdöy</i> ; <i>đdöy</i> ]; <i>kadđyan</i> : time, place of death; death
death-chair	<i>sangádjil</i> . See: chair.
debt	<i>ótang</i> : I am indebted, I owe: <i>ʔodáʔ nan otáŋko</i> (Iloc.)
deceive	<i>ẽngakak</i> (lie); <i>lokóck</i> (cheat)
declare	<i>kának</i> (say)
decorated	<i>na/ikaláyan</i> with ornaments, figures carved or burned into wood <i>ikálayak</i> I carve, scratch, burn, cut into wood [ <i>likáʔyak</i> ]
deep	<i>adadsáym</i>
deer	<i>ógsa</i>
defeat	<i>ipapáltotko</i> ; <i>ámisak</i> ; (I conquer); <i>áʔáck</i> I win a battle, a contest
defile	<i>tjitjingádek</i> ; <i>patjingádek</i> (make dirty)
deity	<i>Lumáwig</i> [or: <i>Kamfúnyen</i> , also <i>Fáni</i> ]
delay	<i>tjumóngarzak</i> — <i>tjinmóngarzak</i>
deny	<i>adík</i> I do not; I refuse to do
depart	<i>kəməának</i> (go away); <i>kayáʔjek</i> (abandon)
deride	<i>angangóck</i> — <i>inangángok</i> — <i>maangángo</i> — <i>mangangángo</i>

descend	<i>pumánadək</i> [ <i>bumánadək</i> ]; <i>inǝsigək</i> (go down)
desire, I	<i>lǝytjek</i> (like)
destroy	<i>lufákek—linufǝgko—malǝfug—minlǝfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakǝshek</i> (break);— <i>pǝǝək</i> (burn); <i>pakǝwǝshək—inpakǝwǝshko</i> <i>mapakǝwǝsh</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmǝ</i> ( <i>is nan fibikǝt</i> , in the morning)
dialect	<i>kǝlǝ</i>
diarrhea	<i>ogyǝk</i> ; vb.: <i>inǝgyokək</i>
die, I	<i>inidǝyak</i> [ <i>inǝdǝyak</i> ]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadǝy</i> : killed; <i>madǝyak</i> [ <i>madǝyak</i> ] <i>—nadǝyak</i> : I am dead
difference	<i>katǝkken</i> : <i>ngǝg nan katǝkken nannǝy is nantǝy?</i> what is the difference between this and that?
different	<i>tǝkken</i> (other)
difficult	<i>sǝkap</i> ; <i>nǝlkad</i> (Iloc.) <i>sǝkap nan kasuluǝna</i> [ <i>kasuluǝna</i> ] it is difficult to learn it
dig	<i>kǝ/ǝpak</i> [ <i>ka/ǝfak</i> ] <i>—kina/ǝpak—maka/ǝpan</i> [ <i>makaǝfan</i> ] "dig a hole" ( <i>fka/ǝpko</i> : I inter, bury the dead) <i>kaykǝyek—kinaykǝyko—makǝykay</i> ; or: <i>abkǝk—inǝbkak</i> I dig in the field with the implement, a stick: <i>kǝykay</i> <i>fekwǝlek—finckwǝlko—mafǝkwal</i> I turn the soil of a field
diminish	<i>kaǝnek</i> (take off)

din	<i>dǒngeg; dǒmǒngeg</i> : it makes a din, noise I make noise: <i>dǒmǒngekak</i>
dine	<i>mǎnganak</i> . See: eat
dinner	<i>mǎngan</i>
dip into water	<i>itapǎkko—intapǎkko—maitǎpek—mangitǎpek</i>
dipper	<i>ka/ǒd</i>
direction	<i>mǎ/yöy</i> . “ <i>intǒ nan mǎ/yöy ad Tukǎkan?</i> where is the way to Tucucan?” (Root <i>iyy</i> , or <i>öy</i> : to go; prefix <i>ma-</i> : passable; <i>gangbar</i> ) <i>ǎla</i> : the direct way [318]; <i>nan ǎngko</i> my going, my direction
directly	Verb: <i>tsaotsǎoshék</i> I go, do directly, <i>panǎǎshak</i> [317]
dirt	<i>tjǎngud; pǎtek</i> (mud)
dirty	<i>matjǎngud, matjitjǎngud; patjǎngǎdek</i> I make dirty; dirty, slovenly, wicked, vulgar: <i>kakaǎsu</i>
disease	<i>sakǎt; nǎyǎ nan ǎwak</i> ; I am diseased by the influence of an evil spirit: <i>nayǎak. insǎkitak</i> I am ill
dish	<i>kǎǎg [kǎag]</i> of wickerwork; <i>tjǎyǎ</i> a wooden dish; <i>bangǎnan</i> a wooden dish: M. Sch. XIV, 4, 5.
dislike, scorn	<i>ongǎsak—inongǎsak—maongǎsan</i>
distance	<i>kaadsaǎwǎna [kaadsowǎna]</i> = its distance; a short distance: <i>kǎkkǎkǎdna</i> ; the distance, space between, interval: <i>nan tjǎgang</i>

- distant      *adsaɛɛɔf* [*adsɔɔf*]
- distribute      *ɪɪwáɫsko—ɪɪwáɫsko—maɪwáɫas—mangɪwáɫas*: I distribute men to different places  
*ɪgaktjɛŋsko—ɪnɪgaktjɛŋsko—maɪgáktjɛŋ* I hand around  
 Also: I pay out wages to a group of men  
*ɪɪwáɪwádko—ɪnɪwáɪwádko—ma/ɪwáɪwáɪwáɪ—mangɪwáɪwáɪwáɪ*  
 I distribute meat, his portion to each
- dive      *ɪnlɪɪɪɪbak adsáɪɪm* I dive "inside" the water: *lúmnɛkak*
- divide      *tjɪtáɪkɛk—tjɪnátáɪsko—matjɪtáɪk—mandáɪk*  
*kadjúɛk; kat'lóck; kapáɪk; kalimáɛk* [*kalmáɛk*] [370]  
 I divide into 2, 3, 4, 5 parts  
*tjɪtáɪkɛk* is *áŋsan*, or: *angsaɪnɛk* ay *mandáɪk* [*mandáɪk*]  
 I divide into many parts, or: *amáɪsɛk—ɪnamáɪsko—maámas—mangámas*
- divorced      *kaɪtjɪŋg; ɪnɪtjɪŋgkámɪ* we are divorced
- dizzy      *alɪɪvɛŋgɛk—ɪnalɪɪvɛŋgɛk—maálɪvɛŋg* I make dizzy  
*maálɪvɛŋgɛk—naálɪvɛŋgɛk* I am dizzy
- do      *ɪkak—ɪnɪkak—maɪkan—mangɪkan*. Durative and Frequent.: *ɪkakak* (I act, behave)  
*áŋnɛk—ɪnáŋnɛk* (Infinitive: *ɪnáŋnɛn*)—*maáŋnɛn—mangáŋnɛn*. *makaáŋnɛnak* I can do  
*ngáɪ nan ɪkanyɛ?* what are you doing? "what is the matter with you?"  
*ngáɪ nan úmad kɛn sɪka?* how do you do? ("what happens to you?")  
*nan ɪkákan* the acting; the action; the behaviour;  
*ngáɪ nan ɪkányɛ ay ɪnlɪɪpay?* or: *ngáɪ nan angɪnɛnyɛ ay ɪnlɪɪpay?* how do you play? [358]
- dodge      *ɪkɪsɪɪkɛko—ɪnɪkɪsɪɪkɛko—maɪkɪsɪɪg—mangɪkɪsɪɪg*: I dodge spears, stones etc.



- dog *ásu* [*áshu*; *ásu*]; young dog: *ókén*; male, female dog: *ásu ay laláki*, *ay fáfáyí*.  
*mikiáásuak* [*makiáásuak*] I eat dog (in company with others) [300]  
*padsongan si ásu* a stick to lead a dog M. Sch. XIV, 7.  
*nafangkflan* dog collar.—Names for dogs: *Pókau*, a dog with white hair; *Láfang*, with a white mark around the body between fore- and hindlegs; *Tílin*, “ricebird” (“*tay inkílad nan tsádtseédua kag tílin*: because its fur is red-brown like the ricebird”).
- door *pánguan* [*pánguwan*, *bangoan*]; *is kapánguan* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadségko—inpadségko—maipádség—mangipádség*: I set up warning sticks)
- “dormitory” for young men, boys, old men: *pabaféngan* [*abaféngan*]. See: council-house. for girls: *ólog*.
- double, I *mamiduáck*
- doubt, I *éndjuadjúack—néndjuadjúack* [169] (Iloc.)
- down *is kóápná*. See: go, fall, descend etc.
- draw *kuyútjek* (pull); draw away by force: *ogpátek* (pull)
- dream *iítao*; *iitáowek* [*iitáwek*]*—initáwko* I dream of; Person.: *inítawwak*.
- dread *umögidák is...* (fear)
- dress, I *ipufo* (put on); undress: *káánek* (take off); *fadsóak nan awákkó* I put on my coat; or: *mamádsóak*; *intwánisak*: I tie around the breechcloth; *mangfwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes      *lushkáwwek* (pierce)
- drink      *fnunek—inīnūmko—mañnum—mangñnum*.  
 Person. *umñnumak—inmñnumak*  
 drink empty: *angkáyek*; a babe drinks, nurses: *insōso nan ongónga*
- drip      *indéd/déd nan tjēnum* the water drips; *infsi/lsig* it is dripping
- drive      *pakaānck—inpakaāngko—maipakāan—mangipakāan* I drive away  
*pashakóngck—inpashákongko—maipashákong—mangipashákong* I drive back, or: *ipalayáwko* I put to flight  
*pangwsháwwek* I drive down stream (on the banks)  
*panlōnck [panlōngck]* I drive up stream (on the banks)  
*tokákek* I drive back  
*ibibōyko—inbibōyko—maibfböy* I drive, chase animals  
*isatjētko—insatjētko—maisátjcd* I drive (game) into a narrow place without egress: *ka/isátan*  
*pangudjidjēck* I drive to the rear, back
- drop, I      *yakyákck—innyakyágko—mayágyag—mangyágyag*  
*äktsákck—inäktságko—maäktsag [ma/éksak]*
- drown      *anótjek—inanótko—maānod [maānud]—mangānod [mangānud]; maānodak [maānndak]* I am drowned
- drug      *bōkesh [pōgis; bōgös; pōkesh etc.]*
- drunk      *mafóteng; infótengak* I am drunk; *fotēngck*: I intoxicate, make drunk
- drunkard      *umñnum is fáyash* a drinker of “*fáyash*” (See “beverages”)

drum	see: gong
dry	<i>malángo, nalángo</i> ; dry, withered <i>namákan</i> ; dry wood: <i>lfpad, báding</i>
dry, I	<i>langódek—linángok—malángo</i> ; <i>malángoak</i> I am dry, lean, feeble; <i>mamákanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngángak</i> ; <i>mangángākak</i> I am dumb
dust	<i>tjápvaŋ</i>
dwell	<i>intedéek—nintedéek</i> ; I dwell alone <i>mádgēnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumáibak is inngítit</i> "I make black;" <i>kumáibak is impókæ</i> "I make white" etc. <i>pangitítek</i> I dye black (dark) <i>tináek</i> I dye blue <i>pakiládek</i> I dye red

## E

each	<i>washtjín</i> ; <i>amín</i> (all) [139] <i>washtjín sin ísa</i> ; or: <i>sinísaísaŋ</i> each single
eagle	<i>kólling</i>
ear	<i>kóweng</i> ;

- ear of rice      *sinlái*; or: pod of beans, peas, an ear of grain etc.
- early      *is aɐáɐni* (soon); I come early: *umaldáiak is fibifbikat* (early in the morning); earlier than.... *mangəɐnəna* [*mangonəna*] *mo*..... See: morning
- earring      *síngat* (collective term); *pinangpánga*: of gold; kidney shaped: *síngsing*. *fbít*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sáəp*
- earth      *lúta*
- earthquake      *yǝka*
- east      *fáláan si ákyə* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")
- easy      *malmalánöy*; or: *máktek*, easy to do, lit.: known, passive of *kǝkkək*
- eat      *kánek—kináŋko—mákan—máŋgan*. (to eat rice, vegetables, fish.)  
 Person. *máŋganak—náŋganak* and: *kúmənak—kínmənak*  
 Frequent. *manganmáŋganak*;  
*mákkikanak* [*mákkikának*] I eat with others  
 Person. *inǝfongak*; *inǝfongak ken síka* I eat with you, I share your meal  
*manǝtsáak* [*manǝtjáak*.]: eat at noon; lunch: *tǝtja*.  
*angkáyyek* [*angǝyyek*]*—inangkáyyko—maáŋkay* [*máŋkay*] I eat all up; *náŋkay*: "nothing is left."  
*ístjak inístjak—maístja—mangístja*. [226-228] I eat meat  
*fushúkek—finshúgko—mábsħug* I eat my fill  
*nábsħugak*: I am well satisfied eating; I have enough  
*mikiáđsuak* eat dog (in company) (or: *ístjak nan ádsə*)  
*ikatákok—inkatákok—maikatáko—mangikatáko* I eat, live on

eat	<i>infilagtãko</i> : we are eating at a feast, a wedding, funeral etc. <i>shubshũbak</i> I eat secretly and greedily; <i>angóʔak</i> I eat greedily
edge	of an ax, knife: <i>tópek</i> ("mouth"); edge, border: <i>flid</i> (banks of river)
eel	<i>tjãlid</i>
effort	I make an effort: <i>yaãngekek—ĩnyaãngẽkek—mayaãngekõy</i> [238; 317]
egg	<i>ẽtlog</i> [ <i>ĩtlog</i> ]
eight	<i>wãlo</i> ; eighth: <i>mangawãlo</i> [ <i>maygawãlo</i> ]; 18: <i>sin põ'o ya wãlo</i> ; the 18th: <i>mangapõ'o ya wãlo</i> ; 80: <i>wãlõn põ'o</i> ; the 80th: <i>mamitwãlo'y põ'o</i>
elbow	<i>sʔko</i>
eleven	<i>sinpõlo ya ʔsa</i> ; the 11th: <i>mangapõ'o ya ʔsa</i>
emerge	<i>tjumãkaak—tjinmãkaak</i>
empty	eaten up, used up: <i>nãngkay</i> ( <i>angkáyk</i> ) [ <i>nããngkay</i> ]; I empty: <i>atõnek</i> (remove); <i>kããnek amln nan intedẽc is nan fãnga</i> I take out all that is contained in the jar, I empty the jar; not quite empty: <i>igay kãpno</i> not full.
embrace	<i>kãẽwẽk—kinãẽwẽk—makãẽwõ</i> [ <i>makãẽwõy</i> ] [ <i>makãẽwũy</i> ] <i>—mangãẽwõy</i>
end	pointed end: <i>õdso</i> ; blunt end: <i>ngamngãmna</i> (- <i>na</i> : its end); end at the lower part: <i>nan koãpna</i> ; end of a story, of a ceremony, of an action, of an event: <i>anõngosh</i> ; <i>is nan</i>

- end            *anóngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.  
Idiom: "here is the end; that is all:" *kětjěng tji*.
- end, I        *amkóck; fědśhek; lipśhek*. (accomplish).
- enemy        *fěśeł [fāsul; fóshol; fěshēl; bāsol; bēśhol]*—final *l* of *fěśeł* is a slight bilateral lingual stop; possessives are suffixed to *fěśeł*: *fěśek; fěśem*. *infěśełak* I am hostile; *fuměśełak* I am becoming an enemy.
- enough      *adě; adě sa!* this is enough! "stop!" "this will do;"  
*ăălăna, emănăy* it is enough; *ăălăna nan katsaktsăkna*: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kólang*, or: *adě emănăy*;  
*kămtjeng*: there is enough for all.
- enrich       *pagadsăngyěnek—inpagadsangyěngko*.
- enter        *sĭkpek—sinkěpko—măskěp—mănkěp; sĭkpek nan áfong* I enter the house  
Person.: *sĭmkěpak—sinămkěpak*; or: *inpangasĭkěpak*.  
*paskěpek—inpaskěpko* I make enter, lead into (the house)  
*pasisĭkpek nan mōnok*: I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisĭkpek nan fătug* I raise pigs (I cause them to go into the pigpen).
- entice        the enemy into an ambush: *ibangbăngok*. (I mislead)
- entire        *nan amĭn ay...*
- entrails      *fěang [főang]*.
- equal        *kăđgna* (its equal); *kăđgna mo...* equal to...; *nannay ya nantjăi kăđgna*: this and that are equal. *minĭsu* of equal length, size.

- equal** *kǎǎg nan kóam nan kóak*: you have equally much, just as much, as I.  
make equal: *isǎek—intǎuk—maǎsu*.
- escape** *lumǎyayǎk—linmǎyayǎk*; *palayǎǎwǎk*: I let escape, let go out of a cage, stable
- evaporated** *mǎstjok*; *nǎstjok nan tjǎnǎm*: the water has evaporated
- evening** *misǎyayǎ* (late afternoon) [*nisǎyayǎ*]; *sidsidsǎmna* at sunset; till evening: *inkǎna's sidsidsǎmna*; this evening: *mastjǎm si ǎǎnin*. (*mastjǎm*: early part of night)
- ever** (for ever) *kaǎwǎkaǎwǎkas*
- every** *washtjǎn, amǎn*; [53; 139]; everybody: *amǎn ay tákǎ*; everything (all utensils, cloth etc. in a house) *amǎn ay kǎngnǎn*; everything: *ǎǎlǎy ngǎg* [*ǎǎlǎngǎg*] or: *nan ǎǎmǎn*; everywhere: *ǎǎlǎy intǎ*; or: *kabfatǎfatǎǎwǎ*, or: *is amǎn ay fatǎǎwǎ* "in the whole world."
- evil** *ngǎǎg*; *lǎǎwǎ*: evil, wrong, forbidden.
- except** *ketjǎng* [327; 408]; *ketjǎng—adǎ ǎngkay*; *mo adǎ ǎngkay*
- exchange** *sǎkad (shǎgad)*; *idǎǎk is nan sǎkad nan túfay*: I give in exchange for the spear. See: barter, change
- exclaim** *fǎkaǎwǎk* (call); *yaǎngekek ay ǎngkǎlǎ* (effort)
- excrements** *tǎe* [*tǎ/i*]; place: *kataitǎfyan*; Verb: *tumǎiyak*
- expect** *sǎdek* Person. *sosǎmedak* [*shoshǎmedak*; *shǎshǎǎmédak*] (wait); *ililǎek* I keep looking out for (see)

expel	<i>pakāānek</i> (drive away)
expensive	<i>āngsan nan lāgōna, tsatsāma nan lāgōna</i> : "much; too much is its price"
explain	<i>ikwānik—inikwānik—ma/ikwāni</i> ("to tell about") See: show: <i>ītjuk</i>
extinguish	<i>padōyek</i> (kill) <i>nan āpuy</i> I kill the fire
eye	<i>māta</i> [ <i>māta</i> ] his eye: <i>mātāna</i> ; sore eyes: <i>kamāta</i> ; cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafālyak nan mātak</i> ; short-sighted: <i>makēlab</i>
eyebrow	<i>kftjōy</i>
eyelid	<i>tangtāngēb si māta</i> ; the white of the eye: <i>ōki</i> [ <i>ōkā</i> ]. See: close, open

## F

face	<i>kāmis</i> ; <i>āngash</i> [ <i>āngash</i> ]
face, I	<i>sasakāngek</i> : I stand in front of
fair	<i>kāwīs</i> (good)
fall	<i>misīptjagak</i> I fall in walking, I stumble and fall <i>misākatatak</i> I fall from a tree, a roof, a ladder, the top



- fall**            *maǎktsagak* [*meǎktsagak*]; *inǎktsagak* I fall from a tree, roof etc. (persons only)! *ǎktsǎkcek* I make fall  
*mayǎgyagak* [*ma/iǎgyagak*] I fall from top;  
*mǎdǎbak* I fall, of things; tumble in. (the sky, a stone, a house etc.)  
*madǎgǎngak* [*matokǎngak*] I fall over; stand and fall; (persons, being feeble); *tokǎngcek* I cause to fall  
*madukǎdukǎngak* [*madugadugǎngak*] I almost fall  
*madǎkǎdak* I stand and fall over: a tree, a chair; (things)  
*intǎytoy nan tjǎnǎm:* water falls over rocks. See: drop
- false**            *adǎ tit/tǎwa* (not true); unreliable; fickle
- family**            *sinpǎngǎnǎk* parents and children [59; 60]  
*sinpǎngǎpǎ* parents and grandparents, ancestors  
*sinpǎngǎfǎng* the family in one house;  
*sinpǎngǎfǎng ay Igǎlot* an Igórot family
- fan**            *yǎbyab:* I fan: *iyǎbyabak*
- far**            *adsǎwǎf, adadsǎwǎi* [*adadsǎwǎi*];  
a very distant place: *adadsǎwǎn*  
*umadsǎwǎiak* I go far; *umadadsǎwǎiak* I go farther;  
*paadsǎwǎfǎk* I send far away; *maadsǎwǎiak:* I am far
- fast**            expressed by *kamǎcek*, I hasten. *kamǎcek ay umǎli* I come fast [317]  
faster: *kakamǎcek ay...* I hasten more to.... [*pin-*: 296.]  
Person.: *inkǎmuak, inkakǎmuak*
- fasten**            *tǎǎngko* (fix) See tie, nail, bind
- fat**            thick, corpulent: *alalǎmǎsh; lumǎmisak* I am getting fat
- fat meat**            *lǎnǎb:* bacon: *fǎlad*

- father      *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*  
I am old; father and child: *sināma*; I am father of many  
children: *makānakak*; *umānakak* I am the father of a  
child; *amāek*: I have as stepfather, guardian
- father-in-law      *kadukāngan ay lalāki*
- fatten      *palāmīsek*
- fear      *umögiāddak* [*umügiyāddak*; *umēgiāddak*]*—innögiāddak*. Or:  
*inögiāddak—ninögiāddak*.  
*maangögiāddak* [*māanögiāddak*] I am suddenly frightened
- feast      *tjāmno*; I make a feast: *ītnok*;  
I celebrate a feast: *tjumnōak*
- feather      *kātəd* [*gātod*], tailfeather; *tsódtsöd* [*tsēdtsəd*], feathers  
(or fur of animals)  
*payōk* [*payōk*] wingfeathers; *kātod si kærwītan* cock's  
tailfeather
- feeble      *nasākyu*; *lupāyan*; *masasākyuak* I walk with feeble steps,  
carelessly
- feed      *pasosōek—inpasōsok—maipasōso* I nurse a child  
*pakānek* I cause to eat  
*pangānek—pinangāngko—mapāngan—mamāngan* I feed  
an animal; (also: I entertain a guest; have at dinner)  
*talūak—tinalūak—matalūan—manālu* I feed a child or  
animal; Pers. *mandluak*  
*mikmīkak—minikmīkak—mamikmīkan* I feed chickens  
*tsukānak—tsinukānak—matsukānan* I feed and raise pigs
- feel      by touching: *aponāshēk—inaponāshko—maapōnash—*  
*mangapōnash*

fell	a tree: <i>sibōek</i> ; <i>tiblāek</i> (cut down), Person.: <i>maniblāak</i> .
female	<i>fafāyi</i> [ <i>fā/i</i> ]
fence	<i>ālad</i> ; <i>anīfad</i> ; <i>anīfātek</i> — <i>inanīfātko</i> — <i>maanīfad</i> — <i>manganīfad</i> I fence in; <i>inanīfatak</i> : I make a fence
fertile	<i>mamīkas</i> (from <i>fīkas</i> , strength, fruit etc.) <i>mamīkasak</i> ; or: <i>māmīkasak</i> : I produce fruit <i>nabkāsān</i> : produced; ripe
fertilize	<i>lēmēngak</i> — <i>linēmēngak</i> — <i>malēmēngan</i> — <i>minlēēmēng</i>
fever	<i>impōos nan āwak</i> : the body is feverish; I have fever: <i>impōosak nan āwādkko</i>
few	<i>akīt</i> : too few; <i>tsatsāma ay akīt</i> ; <i>akītkāmī</i> : we are but few; <i>nan tapīn</i> : a part, some, a few
field	rice patch: <i>pāyo</i> [ <i>pāy/yō</i> ]; collective: <i>kapāy/yōan</i> , rice fields (a small rice field, made by children: <i>papāyō</i> ) <i>pāyo ay kāētjan</i> rice field to be irrigated by rain ( <i>ētjan</i> ), or by carrying water to it <i>fētag</i> a sloping rice field, garden <i>patsēkan</i> seedbed [ <i>pad/tjōkan</i> ] <i>āma</i> : garden <i>tālon</i> : fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
fifth	<i>mangālīma</i> [ <i>maygalīma</i> ]; one-fifth: <i>kālīma</i> ; <i>kalmān si fātuk</i> : one-fifth part of a pig
fifty	<i>līmān pō'o</i> ; the 50th: <i>mangālīma 'y pō'o</i>
fight, I	<i>inīfalognīdak</i> — <i>ninīfalognīdak</i> ; <i>makīfalognīdak</i> : I fight in company with others (in plural only). <i>ōnōngēk</i> — <i>inōnōngko</i> — <i>maōnong</i> — <i>mangōnong</i> ;

- fight, I** Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngak*); *makifogfototāko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file** *kalāḱkad* (Iloc.); I file: *kalukātjck*—*kinalukātko*—*makalāḱkad*—*mangalāḱkad*
- fill** *pāṅck* [*pān/uck*]—*pānok* [*pān/nok*]—*māpno* [*māpnu*]—*māmno* [*māmnu*, *māmnu*]  
*pāyak*: I put into  
*suḱḱak*—*sinuḱḱak*—*masuḱḱan*: I fill a pipe; I fill a pot with water: *tjēnumak*—*tjinēnumak*—*matjēnuman*—*manēnum*
- filthy** *mātjitjṅgud*: *kākāḱsu*
- finally** *mangananōngosh*: it ends with, it comes last;  
*mangananōngosh nan falōgnid* at last comes the fight
- find** *ītjāsak*—*intjāsak*—*maītjāsan* [*madāsan*]—*mangītjas* [*māngtjas*]; or: *ītjanak*—*intjanak*—*maītjānan*—*mangītjan*  
*makātjasak* [*makāḱdasak*] I can find
- fine** *kāwēḱs ay flāen* (good to see)
- finger** *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneḱ is nan pangamāma*; middle finger: *kæwḱḱan* (*kæwḱ*: middle, between); ring finger: *mēsneḱ is nan kæwḱḱan*; little finger: *ikīḱking*. See: measure
- fingernail** *kōko* (also: toenail); I scratch with the nail: *kokōḱak*—*kinokōḱak*—*makokōḱan*
- finish** *amkōck*; *fæḱshck*; *lipḱshck* (accomplish): *angkāyck* I finish eating, taking etc.; I use up

- fire**      *ápuy* [ápúy]. *apáyak—inapáyak—maapáyan—mangápuy*: I make fire; I build a fire: *idnétko—inidnétko—maídnéd* [mídnéd]; or: *tjítak—tjínítak—matjítan*.  
 Person.: *intsínédak*.  
*idnétko nan ápuy* I build a fire; *tjítak nan tjálíkan is ápuy* "I provide the fireplace with fire."  
*nan ápuy kanéna nan káyæ* fire destroys ("eats") the wood, or: *nan ápuy pčana nan káyæ* (burns)  
*ápuy si aníto*: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "*aníto*," ghost.  
*ishugítko—ínshugítko—maishúgit* I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padóyck nan ápuy* I extinguish; *pafitjángck*: I cause to burn, make burn; *shubókak* I blow air into fire.
- fire, I**      *kigsánek—kinigsángko—makígsan* (Iloc.?) I fire a gun
- firemachine**      *kolíli* (a piece of bamboo is sawed across with an other)  
*ipaltíngko nan ápuy* I strike fire with steel: *páltíng*, and with flint: *tjumókan*. bag for steel and flint: *pamaltíngan* (*pang + páltíng + an*)  
*ámck*: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.
- fireplace**      *anitjúan* (place for "warming"); *ka/apáyan; tjálíkánan* hearth in a house
- firewood**      *káyæ; tjápong; lúting*: twigs, kindling wood; *lípad, báding* dry wood; *mishúno* [ma/ishúno] "burnable."
- first**      *mamínsang* [mamíngsan]; at first; *éna* [óna; onóna; enéna]; *mamíngsanak, mangænénénaak*, or *mamangpángok ay úmüy*: I go first; *mangænénéndka ay símkcp*: go in first; at first: *is lablabóna* [laplapóna]; this is for the first time: *lablabóna sa. lablabóna angkay is mangflak*: I see it for the first time.  
 I do directly, as the first thing: *panáæshak ay...*

- fish            *tʃkan* ("about 12 inches long, flat, scaly, very broad")  
                  *tʃǎlid* ("about 3-4 feet long") eel  
                  *lʃlɛng* ("about 6-10 in. long")  
                  *kǎtjõu* ("very small, like a finger") [*kǎtjɛɐ*; *kǎtjyɐ*]
- fish, I        *mangǎtjõuak*—*nangǎtjõuak*. *ʃk umǎla 's kǎtjõu* I go to  
                  get *kǎtjõu*  
                  *mamɛngɛvidak*—*namɛngɛvidak* I fish with a hook (hook:  
                  *fɛngɛvid*)  
                  *mangɔyukak* [*mangɔyugak*] I fish with a basket-net  
                  "kɔyug"  
                  *manɪtjɛkak* I fish with a net "sɪtjɛg"  
                  *manalǎkongak* I drive fish into a trap of baskets  
                  "salǎkong"  
                  *mangǎsaak* I catch fish in a trap
- fist            I make a fist: *kimkɪmɛk nan lɪmak*—*kinimkɪmko*
- fitting        of wearing apparel: *kasɪsia* (this is fitting, all right);  
                  ill fitting: *adɪ mɪbket nan sɔklɔng ken sɪka*: the hat does  
                  not fit you
- five            *lɪma* (hand; five fingers)
- fix            *ɪsaɔngko*—*ɪnsaɔngko*—*ma/isaɔng*—*mangisaɔng*  
                  *itakɛdko*. See: tie, fasten.
- flag            *bandɛla* (Sp. bandera)
- flame        *fɪtjang*
- flash        *tangkɔwak*—*tinangkɔwak*—*natangkɔwan* (of fire; gun-  
                  shots; it means also: I conduct with a light: *tangkɔwak*  
                  *sɪka*; Person.: *tumangkɔwak* [*tumangkɔuwak*])
- flat            flat ground, level: *tjǎdǎ*; *natjaptjǎpig*  
                  *tjapfɛkɛk*—*tjinapɪgko*—*matjǎpig*—*manǎpig* I make flat

flax	<i>pü/üg</i> (fiber, hemp?); with rough leaves: <i>ǎpash</i>
flea	<i>tflang</i>
flee	<i>lumǎyarak—linmǎyarak</i>
flesh	<i>ffkash</i> , [ <i>ffkas</i> ]
flinch	<i>ǎngkäftjenak—nǎngkäftjenak</i> (shake suddenly; quiver)
flint	<i>tjumǎkan</i> . See: fire machine
float	<i>intabtǎfugak—nintabtǎfugak</i>
flog	<i>fayǎkkek</i> [ <i>fayǎkkek</i> ] (whip)
floor	covered with stones: <i>tjǎpay</i> (court) (also the stone wall in <i>ato</i> -court)
flour	<i>alǎna</i> (Sp. <i>harina</i> )
flow	<i>ǎmüyak</i> (go). <i>matsadyǎnak</i> ; <i>fǎyeng nan wǎnga</i> : the river flows slowly; <i>lumǎjas</i> , or: <i>inǎyas nan tjǎnem</i> : the water flows over, is spilled. flow out: <i>fumǎlaak</i> . See: go out
flower	<i>fǎnga</i>
fly	<i>lǎlig</i>
fly, I	<i>tumǎyaoak—tinmǎyaoak</i> [ <i>tumǎyarak</i> ]; <i>intatǎyarak</i> : I fly to and fro, flit about <i>lumǎyukak—linmǎyukak</i> : I fly down [ <i>lumǎyokak</i> ]; <i>patayǎwɛk</i> I make fly

foam	<i>ôsab; inôsab:</i> it foams
fodder	<i>sîki;</i> food for birds: <i>tjôo</i>
fog	<i>alingdîsyæ,</i> mist, steam; <i>lifôo</i> (cloud)
fold	<i>topîek—tinôpik—matôpi—manôpi</i>
folk	<i>tâkæ</i>
follow	<i>onôtjek—inônotko—ma/ônod—mangônod;</i> Person.: <i>umônodak</i> [ <i>omônodak</i> ]— <i>inmônodak</i> I walk behind. Frequent. and Durative: <i>umonôndak</i> I keep walking behind <i>apayâæek</i> (pursue); <i>adikôeck</i> (pursue) <i>îguak—inîguak—maîgûan</i> ( <i>nan djâlan</i> ) I follow (a path; a direction)
food	<i>mâkan</i> "edible," meal, dinner, supper, rice or vegetables; <i>îstja</i> meat <i>shênget</i> [ <i>sênged</i> ] food for people working in the field <i>nan kânên</i> [ <i>kânin</i> ] the "eating," food; <i>nan kânæk, nan</i> <i>kânêm</i> etc. See: eat <i>tsôæm</i> green, unripe rice boiled with sugar: food for little boys taken to the field <i>sibfdn</i> any food eaten with rice: meat placed on the rice; also: <i>kêtan,</i> or: <i>tjîpan</i> <i>lansân</i> rations for soldiers (Sp. <i>ración</i> ) <i>kinîgkôy:</i> camote and rice <i>kinîtkit</i> (in Tucucan-dialect) <i>pinâlat</i> (Tucucan): locusts and rice <i>îttag</i> preserved meat, bacon <i>bâdang</i> meat boiled in rice, or boiled meat put into boiled rice

The fare of the Igorot, arranged as to their taste, is said to be:

brown, small grasshoppers: *tjôttjon;* or large green  
 locusts: *abagkû ay tjôttjon*  
 deer: *ôgsa*



- food** wild hog: *lāman*  
 wild chicken: *sāfag*  
 domestic chicken: *mōnok*  
 eel: *tjālid*  
 coon (?) or wild cat (?): *sflāi* [*sflēi*]  
 buffalo: *nēang*  
 pork: *fātug*  
 small fish: *kātjōu*; or "flat" fish: *fkan*  
 crabs: *ākkāmā* [*āg/kamā*]  
 boiled rice: *mākan*, with all viands, instead of bread  
 dog: *āsu*, (is a ceremonial dish, for men and boys only!)
- foolish** *na/ōngong* (childish); *nālōūlōu*; *inlōkolōkoak*: I act foolishly; *ōngong*: nonsense! foolish!
- foot** *tjapān* [*dabān*], of men and animals; of animals and birds: *kōmot* (claw)
- for** [261; 383; 285; 394; 408:] *is*; *ken*; Conjunction: *tay*
- forbid** *īpærɛwak*—*īnpærɛwak* [*inīpærɛwak*]*—ma/pāɛwan* [*mīpāɛwan*]*—mangīpær* See: deny; door;  
 Constr. *īpærɛwak nan unüyānyu*: I forbid your going, that you go; *lāɛwa*: forbidden, wrong
- forehead** *kētong*; See: hair
- forenoon** *maākyu*; *magākyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangōlo* [*pangūlo*]
- foreskin** praeputium: *gōynp si ōti*;  
 [draw back the praeputium *lusfek—linūsik—malūsī*]
- forest** *pāgpāg*: public forest; *papāt/tay* sacred grove  
 I go to the forest in order to work: *mamōgnākak*  
 [*mamōgnākak*]. See: wood

- for ever      *is kata~~æ~~ŋŋta~~æ~~ŋŋin*
- forge      *ōpōōpan* ("place for bellows");
- forge, I      *pad/ōak* (hammer); *ffshck — finīshko*—I forge axes, spearblades  
*tēktēkek* [*tēktōkek*]*—tinektōgko—matōktek—manēktek*: I forge, hammer (with many light strokes: *tēk—tēk—tēk...*). I crush with a hammer or stone.  
 Person.: *fāmshauk* I am working at a forge; I am a smith  
*opōōpek; ēnopōōpak* I forge
- forget      *litjōngak—linitjōngak—malitjōngan—minlītjong*.  
 Person.: *malitjōngak—nalitjōngak*.  
 (The Passive: *malitjōngānak* I am forgotten)
- fork      *tēfek*: a stick used as fork; *tēbkek—tinfēgko—mātfek—mānfek*; Person.: *tāmfekek*: I pierce with a fork
- formerly      *adsāngādum*
- forty      *īpāt pō'o*; the 40th: *mangīpāt ay pō'o*
- forward      *is pangpangēna; is enenāna; mamangpāngoak* I go forward from the rear, I advance to the front,  
 Interjection "forward!": *fulālæ!* Or:  
*umüytāko amīn!* (let us all go, advance!)
- four      *īpāt [āpāt]*; the 4th: *mangīpāt [mīgāpāt]*
- fowl      *ayāyam* (bird). *mōnok* (chicken); *sāfag* (wild chicken)
- fragrant      *insāngö/ā*
- freeze      *mashkā~~æ~~ak—nashkā~~æ~~ak. shckā~~æ~~ak [sēkā~~æ~~ak]—sinēkā~~æ~~ak—mashkā~~æ~~an* I make freeze, expose to cold

- fresh**      *ālālāngtă* (fresh meat, green grass, fruit etc.);  
*inlélēngan*: place for clear, fresh water.
- friend**      *alŭwid*; *găyŭm* (Iloc.?) *kagăyŭm*: befriended woman  
*makialŭwidak* I am together with friends
- frighten**      *paögiăđek*—*inpaögiăđko*—*maiŭpaögiăđ*—*mangipăögiăđ*;  
 also: *ögögiăđek*
- frog**      big: *ngăkngăkan*; small: *făkfak*
- from**      [353; 384; 408]
- front**      *pangpangôna*: the first, battle line. *săkang*: See [398]  
*mamangpăngoak*: I advance from the rear to the front.
- fruit**      *fŭkash* [*fŭkas*]: *fŭkas nan fălad* fruit of the bananatree;  
*fŭkas*: fruit, flesh, muscle, strength etc.  
*mankăsan*: time, season of fruit.
- fry**      *sisŭkek*—*sinisŭgko*—*masŭsig*—*manŭsig*.
- full**      *năpno* (fill); *năpno nan lŭmam*: your arm is beaten "blue"  
 (filled with blood); not quite full: *igay kăpno*.
- fun**      *angăngo*; *ababfăng*. *inababfăngak* I have fun, I play,  
 joke.

## G

- gain** *aláek* (take); *insílfia* (I profit: Iloc.)
- gall** *ágko*
- gamble** (Verbs and vice introduced by Ilocano): *infángkingak* (play at bank?); *padéck nan sfping*: I "spin" coins, "head or eagle." gambling: *fángking*
- games** *lípay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlípayak*.  
*fogfogtô*: a shambattle, with rocks as missiles; Verb: *infogfôgtoak*; *abábabyaen* "run and catch," tag. (Iloc.?)  
*kagkagtén* kicking-game
- garden** vegetable garden near the house: *fáángan*; on the side of a hill: *íma* [*éma*]; *féag*: a patch on a mountainside, planted with rice etc.
- gather** *amóngek* (assemble) Person.: *maámongtáko*, we gather, come together. See: collect.  
*tjakôpck—tjinakôpko—matjákob—manákob*: I pick up, gather.
- get** *aláek* (take); *tsaravádek* (receive); *padánek* (receive);  
*umáláak* [*umááák*; *umáak*]*—inmáláak* I go and get;  
 Freq.: *umáláláák*.  
*intékôuak* I get, borrow something; *ek intékôu* I go to get  
*fumángônak* I get up (awake);  
*ímdjänak* I get to a place (arrive)  
*kumfgcdak* I get out of the way (of approaching danger)

- get** *mamăkăak—namăkăak* I get heads  
I get wood (*kăyɿ*): *mangăyɿak*; beans (*faldətonɡ*):  
*mamalətonɡak*; camotes (*tôki*): *manôkiak*; pots  
(*fănga*): *mamăngăak*; water in a pot: (*saktjăan*):  
*manaktjăak* etc.
- ghost** *anŋto*
- girdle** *sangkŋtan*; man's brass chain: *sangkŋtan ay kătjing*  
*sangkŋtan ay kăkot* man's girdle made of rattan  
*ŋkit* man's or woman's girdle: strings of rattan; M. Sch.  
IX, 14-17; X, 1, 2.  
*agôshan* [*akôsan*] woman's girdle with big shells J. CXL.  
See: "brecheloth."
- girl** *mamăgkid*, Plur. *mamamăgkid* (from her 6th or 7th  
year to marriage); girl, as baby; *ngăăn*; daughter:  
*ănak ay fafăyi*
- give** *itsaotsăoko—intsaotsăoko—maitśăotsao—mangitsăotsao*.  
*itsaoɿwădiko—intsaowădiko—maitśăowad—mangitsăowad*.  
I hand  
*idjăak—indjăak—ma/idjăa* [*mŋdjăa*]*—mangidjăa*.  
Inf. *idjăa*.  
*itôlik—intôlik—maitôli* [*mŋtoli*]*—mangitôli*: I give back,  
return,  
*ŋsakôŋko—ŋsakôŋko—maisăkong—mangisăkong*: I  
give back,  
*ăktak—inăktak—maăktan—mangăktan*;  
Person.: *umăktănak* I give a part of what I have, a piece  
of my meat, some of my wood etc.  
Construction: *ăktak sika is nan ŋstjak* I give you some of  
my meat; but:  
*itsaotsăoko ken sŋka nan ŋstja* I give you all the meat.  
*inăka!* [*ennăka!*] *inăkăyě!* (isolated imperatives) give!;  
the object is preceded by *si* or *is*: *inăka's nan fěnga!*  
give me the flower!  
*isikăŋko*; [*isögăŋko*]*—insikăŋko—maisŋkang—*  
*mangisŋkang*: I give as a present, alms. See: pity.

- glad            *inlaléyadak* [*inlaláyadak*]*—nínlaléyadak*: I am glad.  
Idiom: *sak/én umátet ta inmálika!* "I am glad that you have come!"  
*ilayádko*: I am glad, happy on account of...  
*is kalaláyad*: gladly  
*paleyátjek* [*palayátjek*]*—inpaleyátko—ma/ipaláyad—mangipaláyad*: I make glad, I delight someone
- glass            *bángæ* (bottle or glass)
- glide down    *inadlolóshak—ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it    *inlánglang—nínlánglang*
- glow            *kumálangak—kinmálangak* (as red-hot iron)
- glue            *níkid* (made of pitch)
- glutton        *oklóngăn*
- gnaw, I        *ngotngótak—nginotngótak—mangotngótan*:  
Person.: *ngumotngótak*
- go              *ímüyak* [*ímöyak; ímuyak; ímiyak*]*—ínmüyak*  
*mandlānak—nalānanak* (*mang-* and: *djālan*, way, path, road): I go, walk; I go: *ek*, as auxiliary [307]  
As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam, ayána, ayánta, ayantáko, ayammí, ayányæ, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after        *æmónodak* [*omónodak*]*—inmónodak* I walk behind (follow: *onótjek*). See: pursue.

- go across *kumtjǎngak—kinumtjǎngak* (cross) "water only." Posses.: *taktǎkek* or *kitjǎngek* I cross, ford.
- go against *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside *ilǎdek—inǎlido—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line  
*wǎntjek—winanǎtko—mawǎnǎd—mangwǎnǎd*: I go along the banks of a river; I follow the course of a river
- go apart *Intjǎgangtǎko, intjegǎngkǎmi*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other  
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around *liǎshkek—liniǎshko [liniǎvǎshko]—malǎuish [malǎuish; malǎwis]—minǎlǎuish*; Person.: *inǎlǎwisak—ninǎlǎwisak*  
Synonym: *likǎtjek—linikǎtko—malǎkid*. Person.: *inǎkǎdak*
- go ashore *umǎlidak—inmǎlidak* I land;  
*tjumǎkaak—tjinmǎkaak* I emerge from diving
- go away *kumǎǎnak [komǎǎnak]—kinmǎǎnak*
- go away, far *umadsǎerwiak [umadsǎwiak]*; I keep going far, I go farther: *umadadsǎerwiak*
- go away, not far *mǎǎdanak—nǎǎdanak; madmǎǎdanak* I go a little farther
- go back *tǎmǎliak—tinmǎliak [tomǎliak]* (return);  
*sumǎkongak—sinmǎkongak* to the rear;  
*kumǎgedak [kǎmǎgǎdak]—kinmǎgedak* I go back, and: I go to the side, out of one's way, I let one pass.

- go between *kaɛɛwɔ́ɔk—kínɔ́ɛwɔk—makáɛwɔa*; also: I go through the middle
- go directly *intsatsáɛwɔsɔk—nintsatsáɛwɔsɔk*: I go in straight direction to my aim
- go down *bumánadək [pumánadək]—binmánadək, lǎmnekək—linǎmnekək* I go down into a hole, underground; to set (sun) *inǎsigək—ninǎsigək; umisnádək—inmisnádək* (from a mountain); *kumwǎɔbak—kǎnumwǎɔbak; malǎkmudək—nalǎkmudək*
- go first *mamangpǎngoək—namangpǎngoək; mangɛnɛ́nǎək—nangɛnɛ́nǎək*
- go forth *lasfək—linasfək—malasfən—minlási*: I pass a crowd to go to the front; Person.: *lumásiək—linmásiək; lumási*: it stands out, projects
- go home *sumdáək—sinmáďək*; I make go home: *pasáďək [pasáďɛk]—inpasáďək—maipasáa—mangipásáa*
- go into *sǎkpək—sinkǎpko—mǎskǎp—mǎnkǎp* (enter); Person.: *sǎmkǎbak—sinǎmkǎbak; in pangasǎkǎbak—nin pangasǎkǎbak; paskǎpək* I make enter, I take into, bring into *insǎnǎtak—ninsǎnǎtak* I go into a box, a vessel, a basket
- go near *sumǎkǎnak [sumǎgǎnak]—sinmǎkǎnak; maisǎkǎnak—naisǎkǎnak. sumakǎngka!* come to me!
- go in a single file *ma/ifadfǎdkǎmǎ* we go one behind the other
- go on *itǎpik—initapik—maitapi* I go on, proceed *itǎpik ay ɛ́ntsǎno* I go on working



- go out**      *fumǎlaak—finmǎlaak*; (just gone out, absent, not at home: *kabkafǎla*; also: new born)  
*pabfalǎck* I tell to go out, cause to go out, expel  
*mamǒknagak* [*mamǒgnagak*]*—namǒknagak* I go out to work in the forest or field;  
*fumǒknagak—finmǒknagak* I start to go out to work;  
*ifoknǎgko nan ongǒnga* I go to work in the field and take a child with me
- go quickly**      *in pangǎyak* [*in pangǒüak*; *in pangǒyak*]; or: *kamǎck ay ümüy*
- go up**      *manǎgǎkad—nanǎgǎdak*; *digǎtjek*: I ascend (a mountain)  
*manlǒngak—nanlǒngak* I go up stream  
*sumǎkyadak—sinmǎkyǎdak* I go up, step up, get up a ladder, a wagon  
*lumǎmagak—linumǎmagak* I go up a hill
- go through**      *tetǎngek* through the center, *kaǎwǎck* through the middle (equally distant from two parallel boundary lines).  
*lumǎfǎtak—linumǎfǎtak*; *lumǎshfǎtak—linmushfǎtak*;  
*pitsiǒwek* [*pitsiǎǎwek*] I go through on a diagonal
- go with**      *infǎcgak—ninǎcgak*; *mifǎcgak—nifǎcgak*; *makǎliak—nakǎliak* I come or go with
- go astray**      *masǎngutak—nasǎngutak*; I lose the way
- See also the Prepositions used in phrases such as:  
*sakǎngek ay manǎlan*: I go before, precede;  
*tsogǒgek ay manǎlan*: I go behind etc.
- go on!**      *ayǎed man!* go and get ready! *ǎngka! ǎngkǎyǎ!* go on!  
Interjection: *ǎla!* go on!  
go on telling your story: *ketjǎng pay!*



grandmother	<i>ikid</i> [ <i>ikit</i> ] <i>ay fafáyi</i>
grapes	<i>áy/ib</i>
grasp	<i>ipákkodko</i> (hold fast); <i>ténmek</i> (press)
grass	<i>lákam</i> ; <i>ákkam</i> ; high grass: <i>fulólong</i> ; <i>sákádi</i> (Iloc.) See: straw.
grasshopper	and locust: <i>tjótjon</i> , brown, small, <i>abagká</i> <i>ay tjótjon</i> , green, large gr., <i>pasingáyan</i> , "beautiful, of medium size, yellow, with marks on various parts of the body" <i>ónon</i> , young grasshopper; other kinds: <i>angasdó</i> ; <i>tótok</i> ; <i>ísdik</i> ; <i>ládáwid</i> ; <i>paklid</i> ; <i>pasfeng</i> . See: basket.
grassland, pasture	<i>búntsag</i> [ <i>púntjag</i> ], (Iloc.?) uncultivated soil
grave	<i>kaka/épan</i> [ <i>kakaópan</i> ; <i>kakaófan</i> ] burial-place
gravel	<i>lákán</i>
grease	<i>láníb</i> ; <i>inláníbak</i> I grease myself
green	<i>kāgfákyu</i> [ <i>kāg fákyu</i> : like moss on stones in the river]
greet	<i>padánck</i> : I receive as a guest, welcome a visitor (receive),
groin	<i>lipyak</i> ; (the inner side of the thigh)
ground	<i>líta</i> , earth; the whole ground: <i>fakílulíta</i> ; I put into the ground: <i>ilutágko</i> . <i>is nan éshon nan líta</i> : on the ground; <i>is tjáim nan líta</i> : in the ground.

- grove            *papát/tay; kakáyran*
- grow            I make grow: *síknuck—sinékkéngko—masíkn—maníkn*  
                   (men, animals, plants). Or: *engáñuck—inengáñgko—*  
                   *maéngan*. Or: *patófock—inpatófok—maipatófo*.  
                   Person.: *inpatófoak—ninpatófoak*. Or: *palengléngck—*  
                   *inpalengléngko—ma/ipaléngleng*.  
                   I grow: *ma/éngānak—na/éngānak [mēnganak]*  
                   *tsāk maéngan* I am growing; *néngan*: grown, tall, adult;  
                   *tumófoak [tēmófoak; tumēfoak]—tinmófoak*.  
                   (*tófo*: leaf): only said of plants: sprouting.  
                   I become tall: *tjumaktjákiak*. we are growing in num-  
                   ber: *umangsángkāmí (angsan*: much). See: stretch.
- grumble        *inagkötjōōdak—ninagkötjōōdak*.  
                   an angry grumbling: *ag/kötjōōd*
- guide, I        *mifácgak* (I go with); *íbangbángok [ípangpángok]*;  
                   *pa/apayáñeck*, I cause to follow.
- gun             *báldug [páldug, páltok, báldok etc.]*  
                   (a cannon: *kanyōn* (Sp.); bullet: *fóbōla*)
- gunpowder     *lénga* (Iloc.)
- gush forth     *infutíftok nan tjénum* the water gushes forth

## H

- hail** *tjulǎlu* (ice); Verb: *manulǎlu* it hails
- hair** *fóok*, on the head; *fóok* is *nan fáyong*, or: *kóled* [*kéled*], the short cut hair over the forehead; *fóok* is *nan tǎnged* the long hair, usually tucked under the headgear; *toktokǒ* hair on top of the head; *sǐmsim* hair in the face; *kǐlim* hair on the body; *tsǒdtsod* [*tjǒdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djuwǎna* [*djuǎna*, *dyuwǎna*, *tjǎwan*]; Half a pig: *djǎwǎn* [*tjǎwan*] *si fǔtug*; one and a half pig: *ǐsa'y fǔtug isǎed nan djuwǎna* [*tjǎwǎna*: its half]; two and a half: *djǎa 'y fǔtug isǎed nan tjǎwan nan ǐsa'y fǔtug*. See: split
- halt!** *tumgǒyka! tumgǒykǎyǎ!* *adǎ!* stop, it is enough!
- halt, I** *isǎdko* (stop); Person.: *tumgǒyak—tinumgǒyak*.
- ham** *tǐpay* [*dǐbay*] *nan fǔtug*
- hammer** *pǎd/ǒ* (heavy stonehammer); *tǎkték* [*tiktik*] smaller hammer of iron; *maltǐlyo* (Sp. martillo)
- hammer, I** *pad/ǒak*; *tǎktekek* [*téktökek*] — *tinektǎkko* — *matǎktek* — *manǎktek* (forge), also: I wound, crush by throwing stones

- hand                    *lŕma* (also: arm); *áđpa*: palm; *tálad*: the line in the hand dividing off the thumb
- hand around, I      *izvalásko*; *igaktjěngko*; *tjajawátko* (distribute)
- handful, rice        as measure: One handful of unthrashed rice: *sin fěngě ay páküy*  
                              Five handfuls: *sin tting*  
                              Twentyfive handfuls: *sin pŕak*; *sin kátad*  
                              One hundred handfuls: *sin fŕtek*  
                              One thousand handfuls: *sin ăpo*
- handle                *pangignđnan* (of a shield, jar, gong); See: ax
- handle, I             *kizwáek* (move)
- hang                  *isabfútko*—*insabfútko*—*ma/isábfud*—*mangisábfud*. I hang on a peg; I hang into smoke: *sŕkášhokak*.
- happens, it          *ámăd* [*ěmat*]*—**ŕnmăd*. *ngăg nan ámad ken sŕka?* what happens to you? "how are you?" *ngag nan ŕnmad istjŕ?* what happened there? "what is the matter?" *ngăg nan ŕnmad is nan tjapánmo?* what is the matter with your foot? *nan ămad*; *nan ŕnmăd*: the happening, the accident, occurrence, matter.
- happy                 I am happy: *inlalěyadak* (glad); causative: *paleyátjek* [*palayádek*] I make happy; *ileyádko*: I am happy on account of...
- hard                  *inkótsö*; *akakŕtjöy* [*akakóťjö*, *akakóťsi*]; *pakóťjělek* I make hard
- harvest                *đni*, *inđni* (reaping); harvest season: *ăanfan*; first harvest season: *lđtab*; main harvest: *tjőok*

- harvest, I**      *anfek*—*inǎnik*—*maǎni*—*mangǎni* I pluck off, reap rice:  
                   *pǎlay*  
*manǎkiak*, I harvest, get "*tǎki*," camote or sweet potatoes  
*mamalǎtongak* or: *inǎgak* [*inǎkak*] I reap beans.
- hasten**      *kamǎek* [*kamǎek*]—*kinǎmuk* [*kinǎmok*]—*makǎmu*  
                   [*makǎmɐ*]—*mangǎmɐ*. *kǎkamǎek*: I hasten more  
 Person.: *inkǎmɐak*; *inkakǎmɐak*: I keep hastening; I  
 hasten more  
*kamǎek ay manǎlan* I walk fast, quickly; *kakamǎek ay*  
                   *manǎlan* I walk faster, more quickly.  
*mashangǎyɐnak*—*nashangǎyɐnak* I do very quickly and  
 zealously; I do suddenly.
- hat**      *sǎklong*: collective name for the small caps made of rattan  
 and worn on the back of the head, to contain the long hair  
 and various utensils, as pipes, money etc.; fastened by a  
 string: *sǎluy* or: *sǎnluy*.  
*sǎklong si fobfǎllo*: unmarried man's and boy's hat; dec-  
 orated with *fanǎnga*, red rattan; *fǎdǎnis*, a brass button  
 on top; *kǎtod*, feathers; *sǎkap*, a little white shell on each  
 side; *sǎdong si ǎsɐ*, long dog's teeth.  
*tinǎod*: married man's hat; little decorated, with a brass  
 ring on each side; *lǎtek*. The kind of basket work is: *finǎli*.  
*kǎtlaɐ*: a sleeping hat for men and women, fitting the head  
 closely, with a round hole on top; worn during the night;  
 without decoration and string.  
*sǎgfi*: a large flat rainproof hat for men  
*tǎguy* [*tugvǎy*]: woman's rain protector, a long oval  
 basket, covering the head and back.  
 I put on my hat: *manoklǎngak*; I put something (pipe  
 etc.) into my hat: *soklǎngak*—*sinoklǎngak*—*masoklǎngan*.  
*somblǎlo* (Sp. sombrero): our strawhat or hat  
*tǎtjong*: a head-cloth, worn by women  
                   See: head band.
- hate**      *sosǎngtek*—*sinosongǎtko*—*masosǎngget*—*manosǎngget* (I am  
 angry at)

haughty	<i>tjayēñan</i>
have	[366]
hawk	<i>lafñan</i> [ <i>labfñan</i> ]; <i>fanfanñwi</i> (size and color of a crow)
hay	<i>lñkam ay nalñngo</i> ; <i>ñkkam ay nalñngo</i> (dry grass)
he	<i>sñya, sñya ay lalñki</i> ; <i>sñtödñ, sñtönñ</i> [81-84] this one, that one
head	<i>ñlo</i> ; <i>tñnged</i> back of the head; <i>toktokñ</i> [ <i>tuktukñ</i> ] top of head
headache	<i>inñd/ñd nan ñlo</i> the head aches ("throbs"); <i>insakñt nan ñlo</i> : "the head is sick;" <i>pñteg si ñlo</i> : headache.
headax	See: ax
headband	<i>apñngot</i> [ <i>abñngod</i> ], wound around the head like a turban, the top being not covered <i>inapñngotak</i> I wear a headband
headgear	See: hat, heads, cover
headhunter	<i>mamñka</i> (Verb: <i>mamñkaak</i> — <i>namñkaak</i> : I go head-hunting; cf. <i>fakñkck</i> , I cut off; or: <i>pñtñak</i> [ <i>podñak</i> ] <i>nan ñlo</i> ). See: ax <i>palñyñk</i> ceremony after successful headhunting <i>mamalñkay</i> [ <i>mangalñkay</i> ] ceremonial songs after head-hunting <i>sitsñkak</i> — <i>sinitñkak</i> — <i>masitsñkan</i> I consecrate the gained head by a ceremony (prayers and sacrificing a pig) <i>mangatñlingak</i> I wash the gained head in the river <i>ñnsñbñak</i> I address the head and pray over it



- headhunter** *lǎglug* [*lǎglǎg*]: holiday of burying the head  
*fckǎfck—finkabko—mǎbbkab*: I bury a head  
*sakólong* the basket into which the head is placed for a  
 short while after returning from fight (Suspended on the  
 “anitopost”)  
*falólang* head-basket, into which the head that had been  
 buried is placed; it is kept in the *ǎto* (*fǎvi*)
- heal** *akǎshak* [*akǎsak*]*—inakǎshak—maakǎshan*. (Iloc.?)  
 See: blow; stroke  
*nakǎan*: healed, relieved (*kaǎnek*: I relieve, take away  
 pain)
- healthy** *abafkas* (strong, muscular);  
*kǎwǎs nan ǎwak* (in good condition as to the body)
- hear** *tjǎng/ngck* [*tjǎng/neck*; *tjǎng/ngck*; *tjǎngck*; *dǎngck*;  
*dǎngck*]*—tjǎn/ngck—mǎtngǎ* [*madngǎy*]*—mǎn/ngǎ*  
 [*man/ngǎy*]. I hear; I listen; I hear of  
*tjetjǎng/ngck* I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngck—inpaǎtongko—ma/ipaǎtong* [*maǎtong*]  
 Person.: *umǎtongak* I am getting warm, heated  
*pakǎǎngck—inpakǎǎngko—ma/ipakǎǎng*: to heat iron  
 (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [*adadsǎmid*]
- heel** *pagpagǎda* [*pagpagǎdsa*]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the  
 height of the tree

- heighten** *pa/antjóek—inpa/ántjok—maipaántjo*
- help** *fadjángak* [*fadsángak; badángak*]*—finadjángak—mafadjángan—mamádjang.*  
*fkadak ay mángan:* I help myself at meals. (*fkadak:* I care); *ikádkáyě ya tsakayě umáa!* help yourselves!  
*See: umálaak,* I take
- hen** *maugáalak;* hen and chicklets: *kamónok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangápō ay nōang* or: *sinpamúwek ay nōang* a herd of buffaloes
- here** *ísna* [*isná; 'sná; sína; 'shná*]  
 here is, Fr. voici: *nay.*
- hers** *nan kōána:* [107-110]
- herself** *síya tsádlo (ay fafáyí)* [113]
- hide, I** *Itafóngko — íntafóngko — ma/itáfōn — mangitáfōn* (hide completely) Person, *intáfōnak.*  
*isaníbko—insaníbko—mísánib—mangisánib:* I await (the enemy) in ambush.  
*insánibak—ninsánibak* I hide myself, seek shelter behind a tree, in a bush (kneeling);
- hide** *kótjil* skin, leather.
- high** *ántjo;* intens.: *anántjo; antjoántjo; antjóak* I am tall;  
*pa/antjóek* I make tall, long; *trémongtjéak* I go high up.  
 Cf. [407].

- hill** *tjě̃ntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; sítödí.*
- hindmost** *udjídji* (rear quarter of animal); *mangudjídjiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [díbay]* rear of hip;  
*kingkíngi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwě̃wisak* (whistle, of bullets)
- hit** *kogó̃ngk* (strike); *padó̃yck* (kill); *inpadpádó̃yak:* I strike, hit repeatedly; I try to hit a target with spears; I throw spears  
*fayfě̃kck* (whip); *falfě̃kck* (spear); *tufá̃yck* (spear);  
*shupá̃kck—shinupá̃gko—mashá̃pak—maná̃pak:* I hit with a spear  
*fa/ó̃kck—fina/ó̃gko—mafá̃og—mamá̃dog* I hit with a stone thrown  
*idně̃ngko—inidně̃ngko—maí̃dueng* I hit the target, the mark; (*igsá̃vko:* I miss)
- hither** see: here
- hoarse, I am** *maká̃lckak—naká̃lckak*
- hog** *fítug;* young pig: *amók [amě̃k];* wild hog: *lāman; fā̃ngo.*  
boar: *fā̃a [bā̃a]; fáfüy;* sow: *óko; fái ay óko* [L. 46];  
castrated hog: *nafitlān.*



hope	<i>shoshǒmēdak; sǎmēdak; sǎdek</i> (wait)
horn	<i>sǎkod</i>
horse	<i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>
horseback	<i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.
hot	<i>mamǎtong</i> getting hot; see: heat; warm. <i>inǎtong</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>impǒos</i> hot (of fever)
hour	<i>ǒlas</i> (Sp. horas)

**house** *ǎfong*; large house: *fǎǒy*; hut: *katyǎfong*; toy house: *abǎfong*

The principal parts of the Bontoc Igorot's house are enumerated here; see also: door; beam; roof; court; etc.—(The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)

*ǎlad*: wooden enclosure;

*bǎlud*: stone wall in the rear;

*sǎdjǒy*: front enclosure (with door: *pǎnguan*);

*tǒkod*: four posts, supporting the roof: *ǎtep*;

*fǎgso*: rafters;

*dǎpǎn*: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];

*tǎlikǎnan*: section for the fireplace, "kitchen;"

*tǎkso* [*tǎksho*]: wooden platform, raised about 1 foot

- house**            above the ground, forming a spacious bench or shelf;  
                   *āngan*: sleeping chamber, covered with boards: *ānglib*;  
                   *kōbkbob*: partitions on both ends of the "*angan*," for uten-  
                   sils, ornaments, valuables;  
                   *flck*: inclined bare boards, serving as "beds;" *īfōyk*  
                   [*āfōk*]: mat;  
                   *fālig*; *fāōy* a second "story" (5 x 6 feet) raised about 7  
                   feet from the ground in the centre of the 1st floor;  
                   *arēwfdjan*: place beneath the roof outside of the house,  
                   where burdens are laid down (*āwēwid*: burden);  
                   *līfeng*: small shelves, inside beneath the roof;  
                   *fadāgan*: yard in which a house stands.
- how**             [355; 356; 358; 359]
- hundred**        *sin lashōt* [*lasōt*; *kashōt*; *gasūd*]; the 100th: *mangapō'o*  
                   *ay pō'o*
- hungry**          *māwēwat*; *inōkang*; *marēwātak*: I am hungry.
- hunt**            *anēbck—inānēbko—maānēb—mangānēb*.  
                   Person.: *mangānēbak*.  
                   *mangāsēak—nangāsēak*: I hunt, chase with dogs (*āsē*)
- hurl**            *fekāshck* (throw); *fa/ōkek*: I hurl a stone (hit)
- hurry**           *kamūck* (hasten); *mashangēyēnak—nashangēyēnak* I  
                   do in great haste, suddenly.  
                   Person.: *inkakāmēak—ninkakāmēak* I am in a hurry
- hurt**            *kogōngck* (strike); *digdfck—dinigdfgko—nadīgdig*: I  
                   hurt by dropping a stone (on my foot etc.)  
                   *līdōdck* I hurt by bending (finger, foot etc.)  
                   *pa/ayūck* [*pa/ayūvck*]*—inpa/ayūko—ma/ipādyu—*  
                   *mangipādyu*: I hurt one's feelings; I insult  
                   *inpētēg* [*inpōtēg*]: it hurts

husband	<i>asáwwa ay laláki</i> [ <i>asáwa</i> ; <i>asáwa</i> ]
hut	<i>katyáʔfong</i> ; <i>abáʔfong</i> .
I	
I	<i>sak/én</i> [ <i>sak/ón</i> ]
ice	<i>tjulálu</i> (known only as hailstones)
idle	<i>sangáan</i> ; <i>sumángaak</i> , <i>intjongtjóngaʔwak</i> I am idle, lazy; <i>ínyakiyakíngak</i> I walk around idle
if	<i>mo</i> ; <i>mosháya</i> [ <i>mosáya</i> ]; [452; 454; 460]
Igorot	<i>Igólot</i> [ <i>Ikólot</i> ]; <i>iFéʔntok ay Igólot</i> : Bontoc Igórot; [61] <i>kalín si Igólot</i> : Igórot Language
ill	<i>insákít</i> (sick); <i>ngāg</i> ; <i>angangaláʔ</i> (with prepos. <i>is</i> : badly)
image	<i>litaláto</i> [ <i>taláto</i> ] (Sp. retráto); <i>tinaktákʔ</i> an image, drawn or carved, usually of a man ( <i>tákʔ</i> ); a wooden carved figure or statue representing a man: M. Sch. I. But also: <i>tinaktákʔ ay fanías</i> : a lizard carved on the sur- face of a shield.
imitate	<i>ígtek</i> (no preterite!); <i>ígtek nan kalína</i> I imitate his way of speaking

- immediately [296; 313; 315] *avavni käyá; sinakítan*.
- improper *lávva; lávva ay ináka*: it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into *is; [si]* [377 ff.]
- increase in number: *ma/angsángkami* we increase in number, multiply  
*tsáomak — tsinómak — matsáóman — mandóm*: I make larger (in number)  
*matsakomángkami* we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed *máná* [417]; *ádjí*.
- inform *ísudsúdko — insudsúdko — maisúdsud*. Person.: *insúdsudak*  
 I bring tidings, I bring an order, a challenge;
- inhabitants *sinpanglí*: of one town or country; *iSamóki, iTukákan, iAlab* [*iAab*]: inhabitant of Samoki, Tucucan, Alab [61]
- inherit *aláek* (take); *tavvítjek* (Iloc.)
- inn *illíngan* (lodging house for strangers) (Iloc.?)
- inquire *íbfákak* (ask)
- insane *malóúlóú*
- inside *istsáim(na)* [*istjáim; issáim; adsáyim*; in towns south of Bontoc: *isláim*, with the interchange of L, D, R. in various dialects]



- instruct** *tokónck* (advise). See: teach.
- insult** *pa/ayéck* [*pa/ayéwck*] (hurt): *éngkáliak is ngāg is...* (*kén...*) "I speak bad (words) to one;" *pasóngetck*: I cause anger; *ipádngeck—inpádngeck—ma/ipádnögö* [*ma/ipádnögöy*]*—mangipádnögö*: I insult with words.
- intelligent** *kāwís nan étek*, "good as to the brain;" *kāwís nan ólo*, "good as to the head;" *inyámis nan ólo* (*inyámis*: soft)
- intend** *léytjek* (like): I want; or: *ek, tek*: I go to... [307]
- interpreter** *intillépi* [*intélépléti*] (Sp. interpret)
- intestine** *féang*
- intoxicated** *mafóteng* [*mabúdneg*]
- inundate** *poshóngck is tjénum* (with water), [*póshngck*]*—pinoshóngko* *—mápshong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjím*; best kind, steel: *gælllyă*. (Cf. *tæmatjím*: "it is sharp, it cuts")
- irrigate** *tjénumak* [*dánumak*]*—tjinénumak—matjénumăn—manénum*: I water the ricefields. See: canal.
- it** *síya, sa, na, nántōnă, nántōđí* [81-84]
- itch** *kálid*; it itches: *inkátöy*.
- its** [101-104; 107-109]

## J

- jacket for women: *áklang* (Igorot); *lám/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail *fabfalētjan*. See: bind, fetter.
- jar *fánga* (collective name, a pot);  
*fushángan*: very large jar, for dry rice, i. e. for *páküy*.  
*fáyofay*: "bottleshaped, large, of hard clay"  
*tæwánan* [*tu/ínan*]; or: *kámeng*: about 6 inches high; glazed; for the alcoholic beverage *fáyash* (Iloc.: *bási*); the parts of this jug are: *ngangábna*, its top; *áwák*, the body; *kolángad*, the foot; *sílünă*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tæwánan* is made in these qualities: (beginning with the best): 1) *tæwánan ay padéngdeng*; 2) *t. ay göwáköu*; 3) *t. ay kináman*; 4) *t. ay liblífan*; 5) *t. ay fókšid*.  
*táking*: small vessel, made of "squash" (a gourd).  
 See: pot.
- jaw *pánga*
- Jew's harp *abáfyu*
- joint *ánget* (in the body and in stalks)
- joke, jest *angángo*; *abábfang*; *lilfwid*.
- joy *kalaláyad* [*kalaláyad*]

joyful	<i>inlaléyadak</i> I am joyful.
jump	<i>aktjáŋgck — inaktjáŋgko — maáktjang — mangáktjang</i> I cross by jumping Person. (Frequent. and Durative): <i>inaktjááktjáŋgak — ninaktjaáktjáŋgak</i> I jump across, (from tree to tree, across a brook), I keep jumping etc. <i>inláptokak — ninláptokak</i> I jump on level ground; <i>bumáldækak — binmáldækak</i> : I jump (like a grasshopper, a flea) (shoot?) <i>tæmá/odak — tinmá/odak</i> , or: <i>intá/odak — nintá/odak</i> : I jump up. See: leap
juice	<i>tjénæm</i> ; juice of rice: <i>lída</i> ; of sugar cane: <i>áséd</i> ; thick juice, like rosin: <i>níkid</i> (pitch)
just	<i>káwís</i> (good, right)
just as if	<i>kashón</i> [454]

## K

keep	<i>íígtok</i> [ <i>fígtok</i> ] (hold) I keep safe; <i>ikákok</i> : I keep, pre-serve; Person. <i>umikákoak</i>
kernel	<i>íta</i> (of rice)
kettle	<i>páyok</i> [ <i>báyog</i> ]
key	<i>tólfeɣ</i>

- kick** *sikiđtak* [*sikiyátjak*]*—sinikiđtak—masikiđtan* (*siki*: leg)  
*tjaytjáyak—tjinaytjáyak—matjaytjáyán*  
*katínak—kinatínak—makatínan—mangátin.* (step upon)  
 Person. *inkatínak—ninkatínak.*
- kidney** *fádin* [*bádin*]
- kill** *padáyek* [*padáyek; badáyek; patáyek*]*—pinadáyko—*  
*mapadáy—mamadáy.* Person.: *pumadáyak* [*pumadáyak;*  
*bumadáyak; pumatáyak*]*—pinmadáyak.* (The form used  
 mostly in Bontoc has *d* and *öy*). It signifies also: to  
 hit, to extinguish, to slaughter animals.  
*ukáđjak:* I kill an animal by cutting its neck; synonym.:  
*kadukáđjek—kinadukáđko—makadáđkad.* *ipadáyko:* I use  
 for killing, I kill with....
- kind to..** *káwés is....* (*kén....*)
- kind** what kind of.... *ngág ay....* [149]
- kindle fire** *apáyak.* See: fire
- king** *áli* (loan-word; Malay: *hari*; Iloc. *ári*)
- knee** *kongkóngo; kongkóngo ay pangólo;—ay udjfdji* knee of  
 the frontleg;—of the hindleg. *sókyp* kneepan.  
*kóyat:* part of the leg back of the knee
- knife** *kípan*
- knife: “bólo”** *kampfla;* Parts: *pálék:* handle; *tópek,* edge; *tjálik,*  
 back; *ódso,* point; *sangkítan,* belt on which the *kampfla*  
 hangs; this belt is ornamented with white pieces of a shell  
 i. e. *kolángad si ópud.* The knife is kept upon a half sheath  
 made of wood; this sheath: *fá/i.* (*Fá/i,* here “vagina,” is  
 also a bag for the gong: *fá/i si gángsa;* and cf. *fáí ay óko.*

- knife: "bōlo" a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against *kogōkek* I knock upon, rap at a door.  
*itognōgko—intognōgko—maitōgnog—mangitōgnog*
- knot, tie a *salibōdek—sinalibōdko—masalfbod*. *salfbod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood *bīngi; bīngin si kāyva*
- know *kēk/kek* [*kēkkek* for: *ketkek*; the first *k* guttural!]  
*kintekko—māktek* [*mākteg*] — *māngtek* [*māngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *āmmok*, *ināmmok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge acquaintance: *kaktēk*
- knuckles *āngat*

## L

- ladder      *tǝytcy* [*tǎytäy*]
- ladle      *fǎn<sup>o</sup>æ*, big, flat, like a shovel; *fǎn<sup>o</sup>ǎck nan-mǎkan*: I take the boiled rice from the kettle and distribute it;  
               Person.: *infǎn<sup>o</sup>uak*.  
*kǎǎtjck—kǎna/ǎtko—makǎ/od*, I ladle out with the *kǎæd*, a large dipper. *kǎæd*, a ladle made of a gourd.  
*ǎtjush* [*itsush*; *itjus*] a small ladle, a spoon. See: spoon.
- lake      *pǎshong* (*ay fǎnǐg*): a (small) sea; or: *tǎblak*, a pond
- lame      *kǎl/od*; *mapǎlay*; I am lame: *impǎlayak* [*impǎlayak*]
- land      *ǎli*; public land: *pǎgpag*; *fǎbfüy*: the home land  
*tǎlon*, collective: *katalǎnan*; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
- landslide      *kǎtjay*
- language      *kǎlǎ*; *nan kǎlǎ si Igǎlot*: the Igórot Language
- lard, fat      *ǎnǎib*
- large      *tsaktsǎki* [*tjaktjǎki*; *tjaktjǎkǎ*]; very large: *tjaktjagǎa* [*tjaktjagǎag*; *tjaktjagǎra*; see: big]
- last      *mangudjǎdji* the last in a line; *ǎnǎngosh* the last or end of a story, of events, of actions. *mangudjǎdjia* I am the last. *manganǎnǎngosh* it takes place as the last event;

- last** "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown  
last month: *nan fǝan ay nǝlosh, nan fǝan ay innǝy*.
- late** *nǝǝni* [*naǝǝni*]; *ma/ǝniǝǝniak* I am late;  
*ma/ǝniǝǝniak ay ǝmǝy*: I am going late.  
*is nan anǝngǝsh nan ipǝt ay ǝkyu*: four days later.
- laugh** *maǝngǝak*—*naǝngǝak*; *otyǝgak*; *angangǝck*: I laugh at one, I deride; *kakaǝngo* ridiculous
- lay down** *ǝsǝǝdko*—*insǝǝdko*—*ma/isǝd* [*ma/isǝd*]—*mangisǝd*  
*pǝyck* (put); *ipuǝko* (put).
- lay eggs** *mangǝtlog*: (the hen) lays eggs.
- lazy** *sangǝan*; *sumǝngǝak*: I am getting lazy, weary
- lead** *ipangpǝngǝk* (guide); *mifǝcgak* (go with);  
*iskǝpko*—*iniskǝpko*—*ma/iskǝp*: I lead into a house;  
*ikaǝngko*—*inikaǝngko*—*mikǝan* I lead away.
- leaf** *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǝkam*: a grass leaf
- leak** *intǝtǝjoak*—*nintǝtǝjoak*; *pokǝtak* I stop a leak, with a stopper: *sǝwat*
- lean** *fikǝdck*—*finikǝdko*—*mafǝkod*: I make lean, wear out by work; *mafǝkod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I** *insǝtǝgak*—*ninsǝtǝgak*
- leap** *aktǝngck* (jump across); *inaktǝngak*; *intatǝ/odak* (or: *inbalbǝldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

- learn *sulálek — sináluk — masálu — manálu*. Person.: *insáluak* and *sumáluak*. (loan-word)
- least *akákít mo ámln* ("less than all")
- leather *kótjil* (skin)
- leave *kayáttjek — kinayátko — makáyad — mangáyad* I leave behind, leave a remainder, abandon  
*pa/isáek — inpaísak — ma/ipáisa;*  
*ukáyek — inukáyko — ma/ákay — mangákay* I leave alone  
 (means also: to let alone, to let go)
- leave *kumáñnak* (go away)  
*masisiáŋkāmí; intjegáŋkāmí* we take leave, we part, we go to different directions.  
*pasisiánek*: I cause to part, separate
- leech *mátek*
- left side *fkid*; to the left: *is fkdjñ*; at my left: *is nan ikldko*
- lefthanded *in/nfkid* [*infkid*]
- leg *síki*; calf of the leg: *fítkin*; upper leg: *épo* [*ápo*] (thigh); part between knee and ankle: *kólo*, *baláxash*; bones of the leg: *tóŋan si épo*; leg at the back of the knee: *kóyat*.  
*sikfak* I seize by the leg; leg of chicken: *péyong*; foreleg: *pangólo*; hindleg: *udjfdji*
- lend *itsaorwátko — intsaorwátko — maitsáorwat — mangitsáorwat;*  
*pakaærwáték — inpakaærwátko, — maipakaærwat — mangipakaærwat* I cause, tell to lend
- length *ka/antjóna*: its length



lengthen	<i>paantjōck</i> (heighten). See: increase.
less	<i>akakít</i> (than: <i>mō</i> ); lessen: <i>kañeck</i> (take away)
lest	<i>ta adí</i>
let	let us (hortatory): <i>ta</i> ; e. g. let us rest: <i>ta umilngtáko!</i> (or, with Conjunct. Part. <i>ct</i> [188]: <i>umilngtáko't</i> we ought to rest) <i>iyáyak</i> [ <i>yáyak</i> ] <i>—iniyáyak—maiýya</i> [ <i>miyáyak</i> ] <i>—mangiýya</i> : I allow. (Infinit. <i>iyáyak</i> ) <i>ukáyek</i> : I let alone
letter	<i>súlad</i> (loan-word)
level	<i>tjáda</i> [ <i>tsáda</i> , <i>tjáta</i> ]. I level: <i>tjatáck</i> ; <i>liblífan</i> : a level trail on the side of a mountain
lick	<i>djildjflak—djimildjflak—madjildjflan</i> . See: tongue.
lid, cover	<i>sókong</i> : cover of a pot; a small pot placed upon the opening of an other pot.
lie	<i>iněngakak—niněngakak. ĕngakak</i> : I belie, deceive. <i>ěngak</i> : a lie, a ruse, a trick; <i>ěngákan</i> a liar
lie down	<i>intjaólagak—nintjaólagak</i> : I lie down on my back: <i>intjípakak—nintjípakak</i> . Also: <i>masáycpak</i> (sleep); <i>umilěngak</i> (rest); <i>inpílingak</i> I lie on my side; <i>inlógfɛbak</i> : I lie on my face
life	<i>lěngag</i> (soul)
lift	<i>egwátcak—inegwátcko—maěgwat—mangěgwat</i> : I lift a burden, weight <i>suwátcak—sinuwátcko—masíwvat—maníwvat</i> : I lift a burden <i>isiblěyko—insiblěyko—maisíbley</i> : I lift with one hand (an animal by the hindleg), I lift from the ground

- lift**                    *săđfɛk—sinađbko—masăđb—mandăđb*: I lift on my shoulder  
*lekuăfɛk—linekɔwăbko—malɛkɔwab—minlɛkɔwab* I lift a  
 cover, lid  
*patongtsăk*: I lift, hold high up (arm, hand, foot)
- light**                *ăpuy [apăy]* (fire);    *sflī nan đkyu*: sunlight
- light**                *ababăwöy [ababăway]* light, (of the sun);  
*bumăway [pumăway]* it turns light
- light, I**             *pafitjăngek* I cause to burn brightly  
*tôđngak—tinôđngak—matôđngan* I light my pipe  
*apăyak*: I make fire.  
*iapăyak*: I put light, fire to. See: fire.  
*tangkôɔwak [tangkôăwak]* (flash): I conduct with light
- light**                *ênýăpêr* (not heavy)
- lightning**          *yăpyap*; it is lightning: *inyăpyap*: lightning strikes:  
*kěmman—kinman nan kătjo*: "thunder" strikes (*kěmănak*:  
 Person. from root: *kan* "eat").  
*kolyôpyep*: lightning without thunder.
- like, I**                *lěytjek [lăytjek]*—*lineyădko—malɛyad—minlɛyad*: I like,  
 wish, want, intend, love, desire etc. *lěytjek ay măngan*  
 I like to eat. See: prefer.  
 Person.: *inlalɛyadak*, I am glad, cheerful, joyous.  
*siădek* I like, love; *măd (ma/făd) siădek* "I am dissatisfied."  
*leyădko*: my liking, my pleasure, my love, my wish, need.
- like**                  *kăăg [kăg]*. Usually with possess. suffix: *kăăgna*.  
*kăg tôshă*, like this; *kăg sidé [săđí]*: like this, thus;  
*kăg ken sŷya*, like him, her, it; or: *kăg kén tôđf*. *kăăgak* I  
 am like; *kăăgko*, like myself; *kăăgko ay flăen*: looking  
 like myself, resembling me. *kăgka kăak*: you are like a  
 monkey. *ikam kăg săđđ!*: do (it) like this!  
*kash/ôn*, like, resembling; *kashônak*, I am like, resemble

like	<i>kash/ôn madôb nan tjâya</i> , just as if the sky would fall <i>sîya âkis</i> : likewise; or: <i>kâg nântôna âkis</i> (like that also)
limb, branch	<i>pânga</i>
limp	<i>inpfîlayak—ninpfîlayak</i> (I am lame); <i>inpipfîlayak</i> .
line	<i>flid</i> , boundary line; <i>âmas</i> , dividing line, a part; <i>ifadfâdko — ñnfadfâdko — maifâdfad — mangifâdfad</i> I arrange in a straight line
lip	<i>sofil</i> [ <i>sôbil</i> ]
liquid	<i>tjinmânun</i> ; <i>nalûnak</i> (molten metal)
listen	<i>tjetjêng/ngck</i> (hear)
little	<i>fânîg</i> ( <i>banîg</i> ) (small)
little	(in quantity) <i>akîft</i> ; very little: <i>âkakîft</i> ; too little: <i>tsatsâma 'y akîft</i> ; too little (i. e. lacking): <i>kôlang</i> ; one peso too little: <i>kôlang sin pêsosh</i> . little by little: <i>sinakiakîft</i> ; a little: <i>is akîft</i> .
live	to be alive: <i>matâkêrak — natâkêrak</i> ; or: <i>matatâkêrak</i> ( <i>tâkêr</i> : a man, a living being, a person) and: <i>katâkêrak</i> . <i>intedêcak — nintedêcak</i> I stay, remain, dwell, sojourn; <i>makiîliak</i> [ <i>mikiîliak</i> ] I live among a tribe in its country ( <i>îli</i> ) or: <i>umîliak — inmîliak</i> , I live in a town, country, I settle at a place
liver	<i>âdöy</i> [ <i>âtöy</i> ; <i>âdüy</i> ]
lizard	<i>fânîas</i>

- load, cargo      *āwīd* (as much as a man can carry); *awīdtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umāwīdak*: I am carrying a load.
- lock              at a door *fāti* (Iloc.) (The Igorot need no locks; see: door)
- lock, I           *futfak*; [*fudfak*]; *ifūdik* (Iloc.); or: *tāngfak is nan tōlfeg*: I "close" with a key.
- locust            and grasshopper; see: grasshopper.
- loin              *kftang*
- lonesome        *isāngak* [*ösāngak*] I am lonesome, alone; or: *makāyadak*, I am left alone, from *kayātjek* (leave), or: *māisāak*, from *isāek* (I leave alone); (*fsa*: one) *makāyadkă 'sna*: you are left here! ("good bye")
- long             *āntjo*. "adī kasīn insakft: he is no longer ill."
- look             *ilāek* (see); *iflak* (watch, observe). look out! *flaēm!* Plur. *ilāēnyā!* Person.: *umflāak—inmflāak* [*umflāk*] I look out for, I try to find, to catch etc.; *ililāek* I spy, look out for, wait for *oshtjōngak—inoshjtjōngak—maoshtjōngan* I look down, observe from a high place; *intāngadak* I look up *insākongak—ninsākongak* I look back, I turn around *kādgak kēn tōdī* I look like him (like); *kādgna ay flāēn* looking like; resembling *fkadak* I look for, care, provide (care). See: seek.
- lookingglass    *lūpa* (Iloc.); *sālming* (Iloc.)

loom	<i>āābfan</i> , ( <i>inafōyak</i> , I am weaving). The utensils are (M. Sch. XV):
	Fig. above Fig. below
	<i>tsokōban</i> , leather belt, going around the weaver's back — a
	<i>ibīdan</i> a b; g
	<i>sig/ṽān</i> , shuttle c c
	<i>fālka</i> d d
	<i>līlīdan</i> g e
	<i>līdkīngan</i> or: <i>labdīnan</i> e f
	<i>fālfcg</i> ("spear") — h
	<i>tōfong</i> f —
	<i>sagṽītjan</i> h —
	<i>lōlo</i> ("stick") b?
loose	<i>mashōkto</i> (as a spearblade from its shaft, an ax from its handle) <i>inkiskisāng</i> : wide (of garments etc.), not tight <i>ipōgānak</i> — <i>inipōgānak</i> — <i>maipōgānan</i> : I let loose, set free (e. g. an animal that was caught). Person.: <i>umipōgānanak</i> . <i>fādīātjck</i> ; <i>obīātjck</i> : I let loose (untie)
lose, I	<i>tjōngarṽeck</i> — <i>tjinongāṽeko</i> — <i>matjōngarṽ</i> — <i>manōngarṽ</i> ; lost: <i>natjōngarṽ</i> ; <i>masāngutak is nan pāḡpag</i> : I am lost in the forest.
loud	<i>yāāngckck ay ēngkāli</i> I make efforts to speak, I speak loud; <i>yāāngckek ay mamākarṽ</i> I call loud ( <i>fākarṽwak</i> , I call) [317] (effort)
louse	<i>kōto</i> ; <i>kōmcng</i> ; nit: <i>flit</i> ; small louse: <i>kīmay</i> ; I catch lice: <i>ikotōak nan ōlo</i> (the head)— <i>īngkotōak</i> — <i>maikotōan</i> — <i>mangikōto</i> .
love	<i>lēytjck</i> ; "sweetheart:" <i>kagāyim</i> , or: <i>salṽwa</i> [ <i>salyāṽwa</i> ]: in Song-Dialect. my beloved: <i>nan leyādko</i> .

low, humble	<i>asďfk</i> ("short")
low, not loud	<i>yaǎlunfko ay ǵngkǎli</i> I speak low. <i>intibtǵfiak</i> , I whisper. [317] <i>yaǎlunfko ay mandlan</i> I walk noiselessly, I sneak.
lucky	<i>ǵnǵ/ǵnǵy</i> ; <i>nakǎsat</i> (Iloc.)
lull to sleep	<i>ikǵykyko—inkǵykyko—maikǵyky—mangikǵyky</i> .
lunch	<i>tǵtja</i> [ <i>tǵtsa</i> ]; <i>tctǵtjan</i> place or time for lunch
lung	<i>fǎď.</i>

## M

macerate	<i>infǎyǵshak</i> (clay for pottery, pounding it with a pestle: <i>ǎl/lǵ</i> )
mad, I am	<i>inlilǵketak—ninlilǵketak</i>
maiden	<i>mamǎgkid</i> ; plur. <i>mamamǎgkid</i>
maize, corn	<i>pǵki</i> [ <i>bǵki</i> ]; <i>mamǵkiak</i> , I gather maize; <i>ngǵlad</i> corncob
make	<i>kǎpck—kinaǵpko—makǎǵb</i> [ <i>makǎib</i> ] [ <i>mangǎib</i> ] I make, build, manufacture. Person.: <i>kumǎibak</i> [ <i>kumǎǵbak</i> ] — <i>kinmǎibak</i> I am going to make

- make** *inkáibak* [*inkáɛbak*]*—ninkáibak* I am at work, making.  
*íkábak—íngkábak* I make for somebody; e. g. *íkábak nan laláki is nan fálɛg*: I make a spear for the man [261]  
*íkaɛpko* I make with a tool; e. g. *íkaɛpko nan kípan is nan kalásay*: I make the shield with the knife [262]  
*áfong nan mangaɛbánnmi* [*mangapánnmi*] *is nan sóklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakáib* [*kumakáɛp*]; *kumakáib si fánga* a maker of pots, potter  
*kumakáɛb is ásn* a saltmaker.
- male** *laláki*
- man** *laláki*; Plural: *láláláki*; person: *tákker*; image of a man, toy, statue etc.: *tinaktákker*. man of prominence, wealth: *gadsángyén* [*katjángyén*]; man of high rank: *nangáto* (Iloc.)
- manner** *íkad* [*ékad*; *ɛkad*] (but: *íkad*: care); *nan íkadmi*: our manner, custom, usage, fashion, law.
- manure** *lɛ́mɛng*; *tákki*; *lɛ́mɛ́ngak—linɛ́mɛ́ngak—malɛ́mɛ́ngan—minlɛ́mɛng* I fertilize Person.: *inlɛ́mɛ́ngak*
- many** *ángsan*; too many: *tsatsáma 'y ángsan*;  
 great many: *angá́ngsan*; or: *ayáka. kad?* how many?  
*umangsá́ngkámi*: we are becoming many, multiply;  
*ayáka nan mángtek ken síya*: many know him.
- mark** *máton* (a sign on a tree, house, the road etc.; target)
- mark, I** *matónak—minatónak—mamatónan*.  
*likáyak—linikáyak—malikáyan—minlíkay* I mark by cutting, scratching, carving, writing

- mark, I**                Synonym: *kaláyak—kinaláyak—makaláyan—mangálay*.  
(I mark, decorate, "write")
- marriage**            *inþókkö; kabáʼfong* (keeping house) ("Trial-marriages" do not exist!)
- married**            man: *finályen*; I am married: *finályenak*; married woman: *asáʼɛɛwa ay faʼáyi*. unmarried man: *fobʼáʼl/lo*; unmarried woman: *mamáʼgkid* (girl and spinster).  
See: husband; wife.
- marriage-  
ceremony**           *þókkö; inþókkök [inþékkék]*: I perform the marriage ceremony. See: wedding.
- marry**                *asaʼɛɛdek*; Person.: *inasáʼɛɛwaak—ninasáʼɛɛwaak* I am marrying, celebrating my marriage  
*umasáʼɛɛwaak* I am going to marry, shall soon marry.  
*umáʼfongak* I am going to marry, to establish my own household; Construct: *umáʼfongak ken Táʼkay*, I am going to marry Táʼkay.  
*paʼáʼfongek—inpaʼáʼfongko—maipáʼáʼfong—mangipáʼáʼfong* I give in marriage, I make marry  
*iaʼfongko—iniaʼfongko—maidʼfong—mangiaʼfong*: I marry.  
*kabidjuʼdek; kabitʼlók* I marry for the second, the third time Person.: *kumabidjuʼak; kumabitʼlók*.
- master**               *áʼpo* (Iloc.); *máʼstlo; mistolo* (Sp. maestro); also: school-master, teacher.
- mat**                   *káʼnned; áʼföyk; káʼmin* (Iloc.)
- match**                *kisþóʼlo; ikisþóʼlok* I light a match (Sp. fosforo)
- matter**               Idioms: *ngǎg nan ímad? ngǎg nan ínmad?* what happens, happened? "what is the matter?" Or: *ngǎg nan inǎngnén nan ongóna?* what did the child do? "what is



- matter** the matter with the child?" *ǎläy!* it does not matter!  
nevermind! Synonym: *tāk/ěn*.  
*ngāg nan ĩmad is nan mātam?* what happened to your  
eye? "what is the matter with your eye?"
- me** *sak/ěn* [*sak/ǎn*]; Dative: *kěn sak/ěn*.
- meagre, lean** *nařĩkod*; *řĩkas* lean meat, muscle.
- meal** *mǎngan*. See: eat, dinner, lunch.
- measure, I** *tjĩpǎck*: with outstretched arms;  
*sin tjĩpǎ*: one "tjĩpǎ," 5-6 feet  
*tjangǎnck*: from point of thumb to that of the middle-  
finger; one span: *sin tjǎngan*  
*těpungck—tinpěngko—mǎtpeng—mǎnpeng*: I measure with  
a stick, a string etc. See: handful.
- meat** *řĩtja* [*ĩstjǎ*]: any meat; *ĩttǎg*: only pork and beef;  
*kǎlnē* (Sp. carne)  
a piece, share of meat: *řwǎdřwad*;  
roasted meat: *tsinǎřwǎř*  
I give a share of meat: *řwǎdřwǎdko*  
a piece of meat on boiled rice: *bǎđang*. See: food, bacon,  
lean, fat.  
*ĩstjǎ 'y ǎřw*; *ĩstjǎ 'y řĩttug*; *ĩstjǎ ay něang* meat of dog;  
pork; beef (i. e. buffalo)
- medicine** *bǎkēs* [*pǎkīs*; *bǎgǎsh* etc.]; *ǎkas* (Iloc.) See: cure.
- meet** *ǎptck—inařětko—mařfed—mangǎřfed*.  
Person.: *umǎřctak—ĩnmǎřctak*  
*ek ǎptěn*: I go to meet; *umǎřptadak*: I come to meet  
*umǎřliak ay umǎřfed ken...* I come to meet.
- meeting place** *inǎřtan* (also: place where two rivers meet: *inǎřtan řĩ*  
*tjěnum*)

- melody**      *ǎyug* (a standard melody, as sung in one town, for a certain song)
- melt**      *patjěnumak—inpatjěnumak—maipatjěnuman* I melt metal, "make liquid."  
*malǎnakak—nalǎnakak* melt, become liquid.  
*anǎek—inǎnuk—maǎnu—mangǎnu:* I dissolve salt, sugar.
- mend**      *tagǒbak — tinagǒbak — matagǒban:* I mend by placing a piece upon a hole; See: sew.
- menstruation**    *fǎla;* Verb: *mamǎlǎak—namǎlǎak*
- merchant**      *inilǎgo.* See: sell.
- message**      *sǎdsud.*
- messenger**      *fǎa.*
- midday**      *těngan si ǎkyu; magǎkyu;*
- middle**      *těnga;* in its middle: *is tengǎna; is nan kaǎwǎna.*  
*(těnga:* the point in the center; *kaǎwǎna:* the space between; the place around the center).  
*is nan kaǎwǎdentja* into their midst, in the middle of a crowd  
*ǎnkakaǎwǎǎek* I place into the middle (Transit., but prefix in-); *inkakaǎwǎǎak* I am in the middle
- midnight**      *těngan si lafǎ*
- milk**      *sinǎsho [sinǒsho; sinǒso]*
- mill**      for sugarcane: *falfǎvis [falfǎwish]; injalfǎwisak* I work the sugar mill; *tsǎwǎnyk:* the long beam of the mill

millet	<i>pitíngan</i> (black); <i>dǵyba</i> ; <i>píncd</i> (white); <i>sǎfǽg</i> .
mind	<i>nínnim</i> ; <i>nimnínc̄k</i> : I think.
mine	my own: <i>nan kǒak</i> [107-110]
mirror	<i>lápa</i> ("face," Iloc.); <i>sǎlming</i> (Iloc.)
mistaken	I am mistaken: <i>fakén nan kǎnak</i> ; you are mistaken: <i>fakén nan kǎnam</i> (not my, not your saying [323]); <i>fakén nan kinwǎnik</i> : I was mistaken. <i>fakén sa! fakén tjüy!</i> this is a mistake <i>adǵ ímüy nan kanǎm</i> : "your saying does not go."
mix	<i>kaslǎngak</i> ; <i>éngkaslǎngek</i> ; or: <i>ikaslǎngko</i> — <i>inkaslǎngko</i> — <i>maikǎslang</i> . cf. [169].
molar tooth	<i>wǒwǒ</i>
mold	<i>pípǵek</i> — <i>pinǵpik</i> — <i>mapǵpi</i> — <i>mamǵpi</i> : I shape pottery by beating with the <i>pǵpi</i>
mole	<i>sǵtjǵng</i> ; mole on the skin, like a lentil: <i>fǒtig</i> .
moment, a	<i>sin akítan</i> ; <i>ǎtǎǎní kaya!</i> "wait a moment!" <i>sǎna!</i> "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
money	<i>bǵlak</i> [ <i>pǵlak</i> ]. Loan words: <i>sǵping</i> : one centavo; <i>sikǎpad</i> or <i>seis</i> : 10 cents; <i>pisítash</i> [ <i>pesétas</i> ]: 20 cents; <i>fǵntin</i> : 25 cents; <i>salǵpi</i> : 50 cents; <i>pǵso</i> [ <i>pǵshosh</i> ]: dollar.
monkey	<i>kǎag</i> [ <i>kǎak</i> ]

month  
moon

} *fūan* [*būan*]

full moon: *fitfitākena*; (See: open the eye)

new moon: *līmeng*; *maadmas*: dark, the moon being not visible

waxing:

1. quarter: *fikasāna nan fūan*

2. quarters: *mānara, malōkmud nan fūan*

3. quarters: *kāpnoāna nan fūan*

waning:

3. quarters: *matolpākāna* [*matolpīkāna*]

2. quarters: *kisulfikāna*

1. quarter: *kafanigāna*

more

*adādsa* [*adādda*]: *kasān* (again);

*tabtābiak* I give still more (I add); See: increase.

*wodwoda*: there is more; *kekēntāko is adadādsa*: we know more.

morning

*wīrd* (daybreak); *fībīkāt*; *mawīd* it is getting morning  
*nannay ay fibikāt*: this morning

*aswākas si fībīkāt*: to-morrow morning

*nan fibikāt ay nālosh*: yesterday morning [413]

*ma/ākyu*: "about 8 o'clock A. M."

*mamībīfībīkātak*: I come early in the morning

morrow, to-

*aswākas* [*iswākas*; *aswākash*; *'shwākash*];

*mawākas* [*mawwākash*]: "it is getting to-morrow," "the following day;" e. g. *ketjēng mawwākas ya umdjāngkāmī 's nan fli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

*lāson* [*lāsōng*] (for pounding rice); long mortar, like a trough: *lībkan*.

mosquito

*kēmaru*

moss	<i>fǎkyu</i> (on stones in the river); <i>kǎg fǎkyu</i> : like moss, i. e. green.
most	<i>addǎsa mo amǎn</i> ; <i>angǎngsan mo amǎn</i> : more than all.
mother	<i>ǎna</i> : grandmother: <i>ǎkid ay fafǎyi</i> : mother and child: <i>sinǎna</i> : old woman: <i>inǎna</i> .
mother-in-law	<i>kadukǎngan ay fafǎyi</i>
mount	a horse: <i>inkafǎyoak</i> — <i>ninkafǎyoak</i>
mountain	<i>ǎllig</i> : mountain range: <i>kafǎlligan</i> ; <i>kafǎllifǎlligan</i> : <i>sinpamǎlligan</i> : a section of a mountain; <i>togtogǎna</i> (its top), summit of a mountain; mountain side: <i>digǎttjan</i> [ <i>tigǎttjan</i> ]
mouse	<i>tjotjǎ</i> [ <i>tsotsǎ</i> ]
mouth	<i>tǎpek</i>
move	<i>kinǎwǎck</i> — <i>kinǎwǎuk</i> — <i>makǎwǎu</i> — <i>mangǎwǎu</i> : I move, touch, handle; also: <i>kǎwǎck</i> — <i>kinǎwǎk</i> — <i>makǎwǎ</i> — <i>mangǎwǎ</i> . <i>atǎwǎck</i> : I remove; Person.: <i>inkǎwǎuk</i> — <i>ninkǎwǎuk</i> : I move myself, my hand, body, etc. <i>kumǎgǎdak</i> [ <i>kumǎgǎdak</i> ] I move out of the way, make room for one (being afraid of danger)
much	<i>ǎngsan</i> ; <i>angǎngsan</i> ; <i>tsatsǎma 'y ǎngsan</i> : too much; <i>ayǎka</i> : very much; <i>mǎl/an</i> : plenty, much (not attributively); <i>kǎǎgna mo...</i> even as much, just as much as... <i>kǎd?</i> how much? [148]. <i>adadsǎan</i> [ <i>adadjǎwǎn</i> ]: a large quantity; much.
mud	<i>pǎtǎk</i>

muddy, I make	<i>kifēck — kinīfēk — makīfē — mangīfē</i> . (I make water muddy)
mumble	<i>inagkōtjōdak — ninagkōtjōdak</i>
murderer	<i>īnpādōy; inpādōyak</i> : I murder
muscle	<i>fīkas [fīkash]</i> . See: fruit.
must, I	<i>ilotlōtko — inlotlōtko</i> . (doubtful; means also: I desire very much). Or: <i>ipflitko</i> (also doubtful; Ilocano: <i>pilītek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maipa-</i> . Cf. [187; 188]
mute, I am	<i>mangāngakak — nangāngakak</i>
my	[101-106; 107-111]

## N

nail	<i>fākat</i>
nail, I	<i>ifākādko — infākādko — maifākad — mangifākad</i> ( <i>ogpātek nan fākat</i> I pull the nail out)
nail	<i>kōko</i> (on hand or foot); <i>kokōak</i> : I scratch with my nails
naked	<i>nalāfosh; lafōshak</i> : I undress; (Iloc.?) <i>nīnflad</i> : having undressed, from <i>īnfladak</i>
name	<i>ngātjan [ngādan]; ngāyak [ngāyag]</i>

name, I	<i>ngátjǎnak—nginātjǎnak—mangatjǎnan.</i> <i>nakwǎni</i> : called, named. See: say, <i>kǎnak</i> .
narration	<i>okókǎd</i> [ <i>ogókǎd</i> ]
narrate	<i>ogokǎtjek—inogókǎtko—maogókǎd—mangogókǎd.</i> Person.: <i>inogókǎdak—ninogókǎdak.</i> <i>ninókǎd</i> : the narrator of tales
narrow	<i>fanfanǎg</i> (very small)
nation	<i>ipukǎa</i> [ <i>ipókǎa; ifǎkao</i> ]: folk; <i>sinpǎngili</i> : the inhabitants of one town, district
navel	<i>bǎsig</i> [ <i>pǎsig</i> ] (also the protruding corner of anything angular)
near	<i>sakǎn, sasakǎn; asasakǎn</i> [ <i>ashǎshakǎn</i> ]; <i>insakǎn sǎya</i> : it is near; <i>ngan/ngǎni ad Fǎntok</i> near Bontoc, almost in Bontoc. [399] <i>kókkókǎdna</i> the place near by; a little distance off. See: approach; come; almost.
neck	<i>fǎkang</i> ; back of the neck: <i>tǎnged</i>
necklace	<i>apǎngö</i> (of beads); <i>fuyǎya ay saǎng si fǎtug</i> : necklace made of large pig teeth; <i>fǎngküy</i> : of metal. <i>fangkǎlak—finangkǎlak—mafangkǎlan</i> I put on a necklace; <i>nafangkǎlan</i> : provided with a necklace.
need, I	<i>lǎytjek</i> (like); See: seek: <i>andǎpek</i> .
needle	<i>tjakǎyǎm</i> [ <i>katjǎyǎm</i> ] (Iloc.?)
neglect	<i>tjunmǎngǎak—tjinmǎngǎak</i> . Cf. forget; rotten.

Negrito	<i>kóləəd</i> [ <i>nakóhəd</i> ] (i. e. curly-haired)
neighbor	<i>sakón</i> ; <i>kasakónak</i> I am a neighbor; <i>nan sakónko</i> my neighbor
neither—nor	<i>adl—paymó</i>
nest	<i>akám</i> ; <i>áfong si ayáyam</i> (house of birds)
net	<i>sítjug</i> ; I catch fish: <i>sítjákek</i> ; <i>kóyæg</i> fish-basket, used as net; <i>mangóyækak</i> I use the <i>kóyæg</i> ; J. XLIX
never	<i>igá</i> [321]; ( <i>igá</i> : an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
never mind!	<i>éläi!</i> [ <i>óläy</i> ]
new	<i>kakakáéb</i> : newly made, from <i>kápek</i> ; <i>kabkafála</i> : new-born. <i>kalkaláka</i> a new, recently made object (Iloc.: <i>lakek</i> , or <i>lagek</i> : I make); <i>kaalála</i> newly obtained. Cf. [297]
newspaper	<i>bilyétiko</i> (loanword); <i>súlád</i> (any written or printed paper, letter, document etc.)
next	<i>misóngkob</i> ; <i>misóngkóbak</i> I am the next; <i>sumóngkobak</i> I am going to be the next <i>síka nan sumóngkob</i> : you are the next. on the next day: <i>is kásín ákyu</i> ; <i>is san naæwákásána</i> ; next holiday: <i>nan ísang ay têngaæ</i> , or: <i>is kásín têngaæ</i> ; the next time: <i>is kásín</i> .
night	<i>mastjím</i> : late evening; <i>lafí</i> : about midnight; <i>taláno</i> : about 2-4 o'clock A. M. last night: <i>idkáfab</i> ; to-night: <i>mastjím si áænin</i> ; <i>sinlafán</i> : one night, the other night.



- night** to-morrow night: *aswákas si mastjím*;  
*malafí*: it is getting midnight.  
*mastjimastjímak*; *malafílafíak*: I come late in night.
- nightmare** *límam*
- nine** *sám*; the ninth: *mangasám*, or: *máygasám*; 19: *sin pò'o ya sám*; the 19th: *mangapò'o ya sám*. [367]
- ninety** *sám ay pò'o*; the 90th: *mangasám ay pò'o*
- nipple** *sóso*
- no** *adí*; *igá*; *mă/íd* [*míd*]; *fakén* [319-324]
- no, not any** [322; 323]
- nobody** *ma/íd tákæ* [131]; *ma/íd élläy sínæ*: nobody whosoever; none at all.
- nod, I** *inyáńgédak—ninyáńgédak*. (I nod assent)
- noise** *dæmǝńgæg* [*tæmǝńgæk*]: it makes noise. I make a great noise: *dongǝkæk—dinongǝkko* [*dinongǝgko*].  
 Person.: *dæmǝńgækak*. *madǝńgækak*: I am annoyed by noise. I make a slight noise: *éńgkalotǝkodikak—nèńgkalotǝkodikak*. *kalíkong*: a noise; *éńgkalíkong* it makes some noise.
- noon** *téńgan si ákyu*; *téńgan si magákyu*. See: middle  
*nintéńga nan ákyu*: it is noon.  
*magamiagákyuak* I come at noon
- nor** *paymǝ* (= or)

north	<i>lǎḡod; apʼǎd lǎḡod. nan iLǎḡod:</i> the people living north of Bontoc.
nose	<i>fləng;</i> I blow my nose: <i>insǎḡetak.</i>
nostril	<i>panǎḡetǎn</i>
not	<i>adǎ; igǎ; mǎ/fǎd; fakǎn; tsǎan;</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/fǎd</i> [322]
not yet	<i>tsǎan pay</i> [ <i>tǎǎan pay</i> ]; <i>igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎǎb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǎḡgak (nan ǎnsǎkǎt: the sick)—tinokǎḡgak—matokǎḡgan—manǎḡkong.</i> I nurse a baby: <i>pasosǎek — inpasǎsok — maipasǎso—manǎpasǎso.</i>

## O

- obey, I**      periphrastic: *ǎngnek amín nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe closely**      *iilǎck—iniǎlak—maiǎla—mangiǎla*
- obtain**      *alǎck* (take); *padǎnck* (receive); *tsaǎwǎdek*  
See: get, receive.
- offer**      *itsaotsǎoko* (give)
- often**      [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil**      *lǎna*: oil of cocoanut (Iloc.)
- old**      *naǎngan*: grown, adult;  
*maǎngǎngan mo...*; *nengnǎngan mo...*: older than...  
*amǎma*, old man; *inǎna*, old woman; Plural: *am/ǎmma*;  
*inǎnna*. *tsatsǎma'y amǎma*: very old, too old.  
*amǎmaak* I am old; *umamǎmǎak* I am growing old;  
*nalǎkayak*, I am very old. (Iloc.?)  
*sin pǎ'o nan taǎwǎnko* I am ten years old (ten are my years). *kǎd nan taǎwǎna?* how old is he, she? (The Igorot do however not care to count their age by years.)  
*yǎn/a*: the older brother or sister  
*natsǎkma*: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natjǎnod*]: old, (rotten)

- omen** *ítju:* omen-bird ("all red; black under the neck")  
*mangáyarak—nangáyarak:* I go to the woods [*káyaran*]  
 to consult the omen-bird.  
*ítjarak—inítjarak:* I succeed hunting (catching) in accord-  
 ance with an omen.  
*láfüy:* omen; *minláfüyak* I consult, try to obtain an  
 omen in the forest, at a *fáwü:* J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamíngsan*
- one** *ísa:* one, single: *ísang* [*ósang*]; *ísángak:* I am alone;  
*sinísaísang* one by one; *ísísang:* only one, single  
*sín:* one, with measures: *sin típá:* one *típá:*; see: meas-  
 ure; *sin fèngé:* one handful (of rice); *sin pēsosh:* one  
 peso.
- onion** *fúyash* (Iloc.); *bázwang:* garlic.
- only** *ángkay; yáŋkay; apíd yáŋkay.* Postpositive; e. g.  
*sak/én yáŋkay,* only I; *ísa yáŋkay* only one.  
 I do nothing but... or: I only...: *pítkak—pinítkak ay....* or:  
*ábúdak yáŋkay ay... (abúdko yáŋkay); [ápídk;*  
*ábidak].* See [316].  
*sumyáak yáŋkay—sinumyáak yáŋkay:* I do only....
- open, I** *tegkuáfak* [*tekkuáfak*] — *tinegkuáfak* — *mategkuáfak* —  
*manékwab.*  
*lekuáfek* — *linékwábko* — *malékwab* — *minlékwab* I open,  
 uncover  
*luátak:* Alab dialect.  
*fitíttek—finitíttko—mafítfit—mamítfit:* I open, unfold  
 anything rolled up.  
*tsiádek—tsiniádko—matsíad (nan mátak):* I open my eye  
*fitákcek—finitágko—mafíttag (nan mátak):* I open my eye  
 wide, I stare.  
*takáŋgek—tinakáŋko—matákang (nan topékkko):* I open  
 my mouth

opinion	<i>nĩmĩm</i> ; <i>nĩmĩmko</i> my opinion; <i>nan nĩmĩmko</i> "as to my opinion."
opposite	<i>is nan tĩmang</i> ; I am opposite: <i>ĩnsǎkangak</i> ; see: side
or	<i>paymǒ</i>
orange	<i>lĩbfan</i> [ <i>lĩfan</i> ; <i>lĩban</i> ]; <i>tabǒngaɐ</i> a kind of grapefruit
ordeal	<i>tjǎdnɐg</i>
order, I	<i>kǎnak</i> (say); <i>otjǒkek</i> — <i>inotjǒgko</i> — <i>ma/ǒtjok</i> . I bring an order, I tell. <i>polǒngɐk</i> — <i>pinolǒngko</i> — <i>mapǒlong</i> — <i>mamǒlong</i> : I command. <i>filĩnɐk</i> : I command (Iloc.)
orphan	<i>nangǒso</i>
other	<i>tǎk/ken</i> (different); <i>tek/ken ay tǎkɐ</i> an other man <i>tɛkkǎnak ay tǎkɐ</i> : I am another person. <i>mǎtken</i> : altered, changed (to another) <i>ĩb/a</i> : an other (of the same kind), a companion; <i>nan ib/ǎna ay kalǎsay</i> : the other shield (of the same kind). an other, one more: <i>ǎkis</i> . <i>nan tapĩn</i> : the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
out	<i>kumǎanak</i> I go out, away; [376] <i>fumǎlaak</i> I come out; <i>infǎlaak</i> I am outside <i>pakaǎnɐk</i> I drive out (expel) <i>ogpǎtɛk</i> I pull out <i>ogfǎshek</i> I tear out <i>ĩwasǎdko</i> I pour, throw out <i>faǎlek</i> I send out (a messenger)

- out           *kaǎnek* I take out  
               *ĭlaēm!* look out!  
               *malpóak* I come out of, from [384]
- outrage, crime   *kakaǎsu; kakaǎsu nannǎy:* this is outrageous, criminal,  
                     wicked. *olǒläy:* very bad.
- outside           *is tjĭla* (not in the house, "in the yard"); *is flid* out of  
                     town.  
               *infǎlaak* I am outside; *fumǎlaak* I go, come outside;  
               *faldǎek* I take outside.
- outside, the       *ǎngǎnǎ* (as eggshell, wrap, outside of a box, pot etc.) its  
                     outside; *is ǎngǎna:* on the, to the other side
- over           *is tǒngtju* [407]
- overthrow       *itokǎngko—initokǎngko—maitǒkang—mangitǒkang.*
- owe, I           *wǒddǎy otǎngko:* you owe: *wǒddǎy otǎngmo; wǒddǎy nan*  
                     *otǎngna ay ĭnim ay pǎsosh ken sak/ĕn* he owes me six  
                     pesos. *ǒtang:* debt. (Iloc.?)
- owl           *kǒǒp; koǒkan*
- own, I           *inkǒak—ninkǒak.* [62]
- owner           *minkǒa; ninkǒa*

## P

pack	<i>fugshǒngcek — finugshǒngko — mafǔgshong — mamǔgshong</i> I pack in a bundle. See: wrap, tie
pad	<i>kǐkan</i> (a ring of grass placed on the head when carrying a burden)
pail	<i>kǎkuan</i>
pain	<i>bědég</i> [ <i>pǒdög</i> ]; <i>inpědeg</i> [ <i>inpötög</i> ] it causes pain, it hurts.
pair	<i>sintsǎdǔa</i>
palm of hand	<i>tǎlad</i> (particularly a line in the palm; see: hand); <i>ǎdpa</i> .
pant, I	<i>insǎkuk</i> [ <i>insǎyukak</i> ]— <i>ninsǎkuk</i> ; <i>inisǎysuyak</i> .
paper	<i>sǎlad</i> (letter); <i>papel</i> (Sp.)
pardon	<i>pakarwǎnck</i> .
parents	<i>pangǎfong</i> ; <i>tja ǎna ken ǎma</i> [39]; <i>si ǎna ya si ǎma</i>
part	<i>ǎmas</i> ; part, share in work (allotment): <i>tǒngo</i> ; portion: <i>tǐkwa</i> ; <i>nan tapǎn</i> : a part, some, several.
part, we	See: leave

- pass, I      *la/ôshak—linaôshak—nalaôshan—minlâosh.*  
 Person.: *lumaôshak—linmaôshak.*  
*intedêçak nan îsa 'y âkyu ad Manfla:* I pass a day at M.
- past      *nâlosh [nâlaosh]; nafêçash.* past years: *nan taçwîn ay nâlosh (ay immüy)*
- paste      *ipakpâgko—inpakpâgko—maipâkpag—mangipâkpag.*
- pasture      *bântsag [pêntjag]* (grassland, uncultivated ground)
- path      *djâlan.* See: street.
- pay, I      *fayâtjak [bayâdak]—finayâtjak—mafayâtjan—mamâdyad*  
 Constr. *fayâtjak nan lâlâlâki is nan bflak:* I pay money to the men.  
*lagfôak—linagfôak—malagfôan—minlâgjo* I pay wages;  
 Person.: *inlagfôag—ninlagfôak.* (*sildâak:* I pay many workmen; Iloc.) See: reward.
- peace      *pitjên [petjên]: inpitjênkâmi* we have peace, live in peace (Iloc.?); *kapéntâko nan petjên* we are making peace;  
*makibfayâçak* I make peace with. Person.: *infâyaçak.*  
 Possess.: *fayâçek—finayâçeko—mafâyaç—mamâyaç:* I appease, reconcile.
- peel      *ôgfs* (peel of oranges, bananas, cornhusk etc.)
- peel, I      *kildâyak—kinflayak—makildâyan—mangflay* (peel camote etc.) Person.: *inkflayak—ninkflayak; ôgfsak* I peel the skin of fruit (oranges etc.)
- peep through      *inkikîngaçak—ninkikîngaçak*
- penis      *ôti;* glans penis: *kîlli;* praeputium: *gôyup.*



- people** *ipēikav* [*ipukāev*; *ipōkav*; *ifūkao*]; (as nation, tribe)  
*tākv* (persons; men); *katākv**tākv*: a crowd.
- perforate** *lushkāv**veck*—*linushkāvko*—*malūshkav*—*minlūshkav*  
(pierce); *lckāvak*: I make holes; *nalckalckāvan*: with  
many holes;  
*telkev*: I pierce the earlobe (with the “*tōlek*,” awl) (bore)
- perhaps** *ngct*; *ngin* (in questions only) [306]. With Future Pre-  
fix: *ādngct*; *ādngin* (in questions only); [Alab: *mōlang*]
- perish** *malāfukak*—*nalāfukak*. See: destroy.
- permit** *iyāyak* [*yāyak*] (let)
- person** *tākv* [*tāku*]; “*nan katākōn tōshā*: the personality of  
that one.”
- perspire** *malngctak*—*nalngctak*; perspiration: *lngct*.
- pestle** *āl/ō* [*āl/ō*]; small pestle, rice masher: *fākgong* [*fākong*]
- photograph** *litalāto* (Sp. retrato)
- physician** *mcdsfgo* (Sp.); conjuror of sickness: *insūbok*; See: blow
- pick up** *pitjīdck*—*pinitjīdko*—*mapītjīd*—*mamītjīd* (pick up an object  
from the ground)  
*fērlāshck* — *finērlāshko* — *mafērlash* — *mamērlash* I pick,  
gather fruit
- picture** *litalāto* [*talāto*] (Sp. retrato). See: image.
- piece** *āmas* (part); *bīski*: a piece broken off; *akīt ay...* (a  
little); *wādwad*: a piece, share of meat.

- piece** *potlóngna*: a piece cut or broken off ("from it");  
*tolpíkak* I break off a piece. See: break
- pierce** *lushkáewek* (perforate); pierce the earlobe: *télkek* (bore)
- pig** *fátug*; *ámeg*: young pig. See: hog, ceremonies.
- pigpen** *kafutákan*; pigstay: *kóngöan*
- pigeon** *kolupáti*; *pasáka* (loanwords)
- pillow** *oléan* (headrest); *péangan* (Iloc.)
- pin** *kadsáyum* [*kadsáyem*; *kadsayím*; *tsakáyem*] (Iloc.)
- pinch** *kitíngek*—*kinitíngko*—*makítling*—*mangítling*.
- pine** *káyew* [*káöw*]; *fátang*: pinetree: *sáeng* pitch pine;  
*felífug* pine cone.
- pipe** *fobánga*. of clay: *fobánga ay bída* (ay *pítck*)  
 M. Sch. p. 22 and tab. XVIII. J. CV-CX.  
*tinaktákek* ay *fobánga*: brass pipe with the image of a sit-  
 ting man on the bowl  
*tinambóyong*, or: *pinopóyong*, or: *pinóyong*: brasspipe,  
 with smooth bowl  
*songyópan*: pipestem; *sókhid si fobánga*: pipe cleaner  
*agákay*: chain of the pipe cleaner.  
*seádadak*: I fill a pipe; *tódagak*: I light a pipe  
*tsubláck*; *manubláak*: I smoke
- pitch** *nékid*
- pitcher** See: jar; pot.

- pitfall** for wild hogs: *fĭtu* ("very large"); *ĭltib*.
- pitted face** (from smallpox) *kalĭka*
- pity, I** *sigǎngak* [*sikǎngak*; *sögǎngak*]*—sinigǎngak—masigǎngan—manĭgang*. Person.: *insisigǎngak—ninsisigǎngak*. *isigǎngko—inisigǎngko—maisĭgang—mangisĭgang*; *kasisigǎngka!* you poor, pitiable man!
- place** *kǎwvad*; Place is expressed regularly by suffix *-an*: *taktǎkvan*: place where people live; *malpĕvan*: place from which one comes etc.; *kakǎĕpan*: place for making something; *intedĕcan*: place where an object is kept.  
I place: see: put.
- plain, level** *tjǎdǎ*
- plait** kinds of plaiting: (made of rattan): *finǎkwa*; *kinǎsil*; *kinĭsid*; *tinǎkno*; *tinoklǎlo*.
- plane** i. e. I make smooth a board with an adze: *shǎfǎdak* [*sabǎdak*]*—sinafǎdak—mashafǎdan—mandǎfad*. *shumashǎfad*: "carpenter;" *tsushtsǎshĕk* I make smooth, rub smooth, (smooth).
- plank** *lǎshab* [*lĕshab*]
- plant** *ĭshĕk* [*ĭssek*] = seed; *ngǎg ay ĭshĕk nannǎy?* what kind of a plant is this?
- plant, I** *itonĭtko—intonĭtko—maitōnid—mangitōnid* (rice: *patjōg*). Person.: *intōnidak*. *insǎmaak*: I transplant. *itanĭmko—intanĭmko—maitānim—mangitānim* (I plant sweet potatoes, camote: *tōki*, or seedling of camote: *ǎngö*) *isĕgko—insĕgko—maĭseg—mangĭseg* I sow seed. Person.: *inĭsegkak*.

- plate** *kʰog* [*kʰag*; *kʰyag*], made of braided bamboo; see: dish.
- play** *inlɪpayak*; *inlɪwɪdak*. See games and [66];  
*inɪutɪʔtkəmɪ*: we play with a toy pig (of clay).  
*insʔkʰalak*: I play cards; *inababfʰangak*: I make fun, play.
- please** *pʰalcyʔtjɛk* ("I cause to like"). *ipɛŋko ay pʰalcyʔtjɛn tjakayʔ*: I try to please you; *lɛytjɛk sa*: I like this; this pleases me. (*pangʰaʔsim ta iyʰlim nan apʰy*: please, bring the fire. Or: *sumigʰangka!* please! See: pity.)
- plenty** *angʰangsan*; *mʰal/ʌn* [415]; *mʰal/an nan tjɔtjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsʰdak* I pluck feathers, hair.
- pluck off** *anɛk*, I reap rice (harvest); *kafɔtɛk* I pluck, tear out root and all (weed).
- pocket, bag** *tjɔkʰaɐ* [*tsɛŋgao*]; *fɔlsha* [*fɔlsa*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlɪi* [*sinlɪwi*]: one pod; *tolɔ ʔy lɪi*: three pods.
- point** *ɔdso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ɔtok*.
- point, I** *ɛdjuk* [*ɛdsok*] (show); *ɛdjum nan ongɔŋga!* point at the child!
- poison** *kɪwʰatay* [*kyɐwʰatay*; *kɪwʰatsay*] poison as drug or of venomous snakes
- poison, I** *kɪwʰatayak* [*kyɐwʰatseyak*]—*kinɪwʰatayak*—*makiwʰatʰyan*—*mangikɪwʰatay*.

- pole** *fatááwíil* (for carrying). See: post.
- polish** *pakolyaáyaáwéek—inpakolyaáyaáwéko—mapakolyááyaáwé.*  
it is polished, it shines: *énkolyááyaáwé.*  
*pasíllék—inpaslík* [*pinaslík!*]*—maipaslí* I make light  
reflect from a polished surface, ax, mirror etc.
- pond** *tááblak*
- poor** *páási*; [*pusí*]; *páásiak*: I am poor; *pumáásiak*: I become  
poor; *papuslék*: I make poor.
- pork** *istjá ay fátug; ítag*. See: hog, pig, meat, bacon, fat.
- post** *bóshä*: post with a head carved of wood, erected in the  
“*áto*,” an “anito-post,” at which the basket “*sakólong*” with  
a head gained in a feud is suspended during a ceremony.  
*tókod* (vertical); *fatánglad* (horizontal); *tóklod* (inclined)  
posts of a house. See: beam, pole.
- pot** *fánga. mamángaak* I go to get pots. See: jar.  
*saktjáan*: large clay pot, for water; *manaktjáak* I carry  
a *saktjáan*; “I get water.”  
*báyok* [*páyok*] very large pot or kettle, for boiling rice.  
*díngab*: a pitcher with a handle.  
*úgan* a small clay pot (about four inches high)  
*sagában*: the rim; *áwák*: the “belly;” *kolángad*: the  
bottom; *pangignáan*: the handle.
- potatoes** *patátas* (Sp.)
- potter** *fumafánga; kumakááb* [*kumakáib*] *si fánga* (maker of pots)
- pound** *líbla* (Sp. libra); one pound: *sin líbla*.

- pound, I**      *fayáck—fináyuk—mafáyu—mamáyú*: I pound rice, *páküy*, to *móting*, ricemeal. Person.: *infáyuk—ninfáynak*.  
(pestle: *ál/ð*)  
*infágpagak*: I pound rice at a ceremony, at a wedding.  
*totóck*: I pound bark of trees to gain fiber.  
*infáyáshak is nan bída*: I pound the clay to prepare it for making pottery. J. LXXXIX, a.  
See: beat, strike, hammer.
- pour**      *atónck* (remove): I pour from one pot into another.  
*fwasádko* [*ónwasádko*]: I pour away (throw away), as useless. See: put.
- pray, I**      *kapiáck—kindpiak—makápia—mangápia*: *kapiáck si Lumáwig*: I pray to Lumawig.  
*mangapíðak—nangapíðak* I pray, say prayers.  
Or: *inkapíðak—ninkapíðak*.
- prayer**      *kápia*
- prefer**      *lcyłýtjck* (like better): *lcyłýtjck nannáy mo nantjáy*: I prefer this to that. Or: *łýtjck tsatsáma nannáy mo nantjáy*.
- pregnant**      *maládon*
- prepare**      *íkadak*: I care; see: care.  
*imangmángko—imangmángko—maimángmang—mangimángmang* I prepare a sacrifice  
*isasakáñak—insasakáñak—maisasakáña—mangisasakáña*  
I prepare, get ready.
- present, I am**      *wóððak; wóððyak*. [362]
- present, gift**      *sífang; isigángko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesiděnte*; *fiǎdjæl*;  
I make president: *fodōsak* is *fiǎdjæl*; used in Plural  
only: *fodōsanmi*—*finodōsanmi*—*mabfodōsan*.  
(Ilocano?) *fiǎdjæl*: from Sp. gobernador. [*gofēnadjōl*]
- press** *ip̄t̄ek*—*inip̄t̄ko*—*maīp̄id*—*mangīp̄id* I squeeze the body.  
*tēm̄mek*—*tinm̄ēgko*—*mātm̄ö* [*mātm̄öy*]—*mānm̄ö*  
[*mānm̄öy*] I press in the closed hand.  
*it̄agm̄t̄ko*—*int̄agm̄t̄ko*—*mait̄āgm̄id*—*manit̄āgm̄id*: I press  
down, stuff; *sids̄t̄jek*—*sinids̄t̄ko*—*mas̄f̄dsit*—*man̄f̄dsit*:  
I pack together, press together, press into a mass.
- prevent** *īpaer̄wak* (forbid)
- price** *lǎgo* (from the purchaser's view). *pātek* (price made by  
the seller). *kād nan lǎgōna?* what is its price? how  
much does it cost? *nan lǎgon nan patatj̄m*: the price of  
the iron.
- priest** *pumap̄āt/tay*. (Sp. padre = *pātj̄c*).
- prisoner** *naf̄āl̄w̄d* (from: *falōt̄jek*, I bind, fetter, take prisoner).  
See: jail.
- privy** *katataȳan*; *ka/īs̄f̄ōan*.
- probably** *ann/ō* [420]; *ar̄āy* [415-]; *ar̄āy si yām/am*: probably  
your brother; *nḡet*; *ngin*: [306; 342]; *mōlang* (Alab  
dialect etc.)
- prohibit** *īpaer̄wak* (forbid); *ad̄fek* I deny; *mal̄ās̄inak* I am pro-  
hibited, prevented, kept away.
- promise** *kānak* (say)
- property** *kōa* [107]

- prostitute**      *póta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect**      *íkad*, care; *íkadak ken síya*, I protect (care for) him;  
*isádlakak*; *tokónngak*; See: nurse, help.
- provide**      *íkadak*; *nongnónngak* (care)
- pull**      *kuyátjek* — *kinuyátko* — *makáyud* — *mangáyud*. I draw  
(horses: a wagon);  
*pabfaláck*: I cause to go out, I pull out (one from a house)  
*ogpátck*—*inogpátko*—*maógpad*—*mangógpad*: I pull off,  
out;  
*októck*—*inóktok*—*maótkto*—*mangótkto*: I pull off.  
*kafótkck*—*kinafótkko*—*makáfod* I pull out hair (beard)  
See: pluck.
- pulse**      *inleklékwap nan éád*: the vein throbs.
- punish**      *fáyéckek* [*fáyíckek*] (whip)
- pupil (eye)**      *kalinmatáku* [*kalimmatáku*]
- purchase, I**      *lagóak* (buy); the purchase: *laglágo*
- pursue**      *apayáwck* [*apayáwck*]—*inapayáwko*—*maapáyaw*—  
*mangapáyaw* (follow)  
*adikóck*—*inadikok*—*maadíko* [*maadígko*]: I pursue the  
enemy. See: drive; follow.
- pus**      *tjénem*
- push**      *itolúdko*—*intolúdko*—*maitólud*—*mangitólud*  
*ídugúshko* [*ítsokóshko*]—*indugúshko*—*maidúgush*  
*itognógko*—*intognógko*—*maitógnog* I push against, cause  
to bump against  
*ilutágko*—*inlutágko*—*mailáttag* I push into the mud



- put** *ipuiŋko—inpuŋko—maŋpui—mangŋpui*  
*isaŋdko*: I put down (lay); *atŋnck*: I put elsewhere (remove)  
*patjãŋck* [*patsa/ŋck*]: I put under, beneath;  
*ŋshugŋtko*: I put on (into) fire; *isŋnok*: I put fuel into fire;  
*sinŋtck—sininŋtko—masŋnod*: I put inside (a box, a vessel  
 etc.); *paŋgudjidjŋck* I put behind; *ckãŋgck* I put apart,  
 separate; *pãŋyck*; *ŋpayck—pinãŋyak—maŋãŋyan*: (or use  
 forms of *ipuiŋko*): I put, pour into.  
 put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuiŋko*.  
 Or form verbs: *i* + name of garment + possess. endings

## Q

- quarrel, I** *inasisŋfadak—ninasisiŋfadak* (from *sibfãtck*, answer; “to  
 answer much to one another”)  
*onŋŋgck—inonŋŋgko—mãŋŋnong—mangŋŋnong*: I annoy,  
 scold, cause trouble  
*inŋŋnongak—ninŋŋnongak*: I cause trouble by quarreling
- quickly** [296; 302; 311; 315]: *mashangŋŋyenaŋ*: I do quickly,  
 busily, suddenly [L. 46]  
*kaŋŋtck ay ŋmũy*: I go quickly: [317]. Or: *inkãŋmuak*  
*ay....*; more quickly: *inkakãŋmuak*.
- quiet** *kõŋŋg* [*kĩŋg*]; *kumikŋŋgck—kinmikŋŋgck*: I keep  
 quiet; *paŋkŋŋgck*: I make quiet, I order to keep quiet  
*ikõkõŋŋgko—inkõkõŋŋgko—maikõkŋŋg* I keep silent  
 about; “ich verschweige;”  
*kŋŋg*! silence! keep quiet!
- quiver** *ẽŋgkãŋtjenak—nẽŋgkãŋtjenak* I flinch; throb; “zucken”

## R

- rain** *ētjan* [*ōtjan*; *ādan*]; the rain is over: *ma/ŋkōu nan ōtjan*
- rains, it** *inētjan* [*inōtjan*]*—ninētjan*; *adinētjan*: it will rain;  
(also: *ya inētjan*, Preter. *ya ninētjan*) See: stop.  
*intsikīsh*: it rains very hard; it rains in torrents.
- rainbow** *ŋəngākan*; (Alab: *bulalākaŋ*).
- rainhat** man's: *sēgfi*. See *Tjumŋgyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tōgüy* [*tōgwi*]
- rainy season** *kasīp* [*kisīp*]
- raise** *egwātek* (lift); *takāngek*; raise, lift a fishtrap: *ŋəngāek*.  
*patongtjāek*: I raise high up.  
*tsuksukānak*: I raise animals, especially pigs. See: feed
- rap** *kogkōkkek—kinogkōgko—makōgkok—mangōgkok*: I rap, knock upon.
- rat** *ōtot*; (but: *otōt*: breaking wind)
- rattan** *ŋāc*; *fanānga* (red); *gōnig* (yellow); (calamus; rotang, Sp. bejuco)

rattle	<i>inkitkítægak—ninkitkítægak</i>
raw	raw meat: <i>igá kaóto</i> : "not cooked;" <i>tsáan naóto</i> : "not yet cooked"
reach	<i>kaerwítjek—kinaerwítko—makáerwid—mangáerwid</i> : I can reach (by stretching) <i>layáerwék—linayáerko—maláyær</i> : I reach a place by running. Person.: <i>lumáyærak—linmáyærak</i> : I flee, run away. See: arrive. <i>lináfek—lininébko—malínec—minlínec</i> I reach (said of water, rising and reaching places) Person.: <i>lumlínecbak—linmlínecbak</i>
read	<i>fasáek—finásak—mafása—mamása</i> . Person.: <i>infásáak</i> [ <i>infásák</i> ] (loanword)
ready	<i>naámko</i> (accomplish: <i>amkóek</i> ); <i>nafeéash</i> (finish: <i>feéashék</i> ). <i>ayéed man!</i> get ready! [ <i>ayed!</i> ] <i>imangmángko; isasakának</i> I make ready (prepare); <i>kikádak</i> : I make ready (a meal, work etc.)
real	<i>tít/tíwa</i> (true)
reap	<i>anfék</i> ; see: harvest; beans; rice; pick.
rear	<i>udjfdji; pangudjidjék</i> I drive to the rear; <i>mangududjfdjiak</i> I go to the rear, back.
reason	<i>légag</i> ; sound reason, good sense; life; soul. See: advantage.
receive	<i>aláek</i> (take); <i>tsarérwádek—tsinarérwádko—matsáerwad—mandáerwad</i>

- receive** *paddnek* [*patjángék*]*—inpáddangko—maipáddang—mangipáddang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kékkék* (know); Tucucan: *kotókek*
- red** *inkílad*; I dye red: *pakiláddék—inpakiláddko—mapakílad*; *kumálang* getting red hot.
- reed** *tánreb* (any hollow stalks)
- refuse** *adéék* (deny)
- rejoice** *inlaléyadak* (glad)
- relate** *ogokádjék*; Person.: *inogókudak—ninogókudak*
- relatives** *pangáfong* (in the same house); *sinpángápó* of the same ancestors.
- release** *ipögának—inpögának—maipögánan* (let loose an animal caught)
- rely** *abfolúték* (believe)
- remain** *intedéék—nintedéék* [*intötöök*]  
*sámídak*: I am left, I remain behind and wait
- remember** *sesémkek—sesinmékko—másmék—mánmék*.  
Person.: *insésémkek—ninsésémkek*  
*imátonak—inmátonak—maimatónan—mangimáton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bókes* (medicine); *ákash* (Iloc.)
- remind** *pasésémkek—inpashmékko—mapáshmék* [*maipáshmék*].  
Constr.: *is* governs the object called to mind.

- remnant**      *maká'yad*: what is left. See: leave.
- remove**      *atónék—indítongko—madton—mangáton*: put to an other place.  
*káánek* (take away);  
*kalkálek—kinalkáliko—makáikal* I remove objects, so as to find beneath them the thing which I seek.
- repair**      *kasík kapén* I make again [312]; *kawísek* (I make good).  
*ikaténgko*: I repair, put together the pieces. See: mend
- repeat**      *kasík kánan* I say again [312] Or: *kának ákís*;  
*kasínak*: I do again
- resemble**      *kashónak*; *kaágak* (like)
- rest**      *umiléngak—inmiléngak. pailéngék—inpailéngko—*  
*maipaféng—mangipaféng*: I make rest, I order to rest.  
*sumasákkabak—sinmasákkabak*: I sit down to rest.
- return**      *túmóliak—tinmóliak.*  
*sumákongak—sinmákongak*: I go back.  
*pasádek—inpasádek—maipasáa—mangipasáa*: I order to return home  
Construct.: *túmóliak is nan íli*: I return into the town;  
but: *kumáanak is nan íli*: I return from the town.  
See: go; go home
- return**      *itólik—intólik—maitóli—mangitóli*: I give back, return  
*isákongko—insákongko—maisákong*: I give back.
- revenge**      *falísak*. See: avenge.
- reward, I**      *tangtjának—tinangtjának—matangtjánan—mandángtjan*
- reward**      *tángtjan* [*tángtsan*] wages, pay.

- rib                    *tádlang*
- rice                   *pálay*: unthrashed rice; ears and stalks (which is also the  
                           “currency” in trade among the Igorot; see: “handful.”)  
*páküy*: rice thrashed; *ítá*: a kernel, grain of rice  
*fínáyǎ* [*fínǎyǎ*]: shelled or pounded grains;  
*táib*, or: *kíki*: shells of the grain; *ópék* chaff  
*móting*: pounded rice; ricemeal  
*mákan*: “edible” (Root: *kan*), boiled rice;  
*inlís*: roasted rice.  
*patjǎk*: seedling, young shoot [*patsǒg*]  
*tjákmí*: ricestalk; *lái*; *sinlái* ear, head;  
*fóok* (“hair”) beard *fóókan*: bearded rice  
 Varieties: *tsayákit* [*tjayákit*]; *kumíki*; *típa*; *kásang*;  
*tápéng*; *püyápiy*.  
 See: field; harvest; granary; plant; irrigate; food; pound;  
 seasons.
- “rice-bird”           *tílin*. (*kálib*: an implement like a broom, used to strike  
 and catch the *tílin*). See: scarecrow
- rich                   *gadsǎngyen* [*katǎngyén*]: *ingadsǎngyenak*: I am rich;  
*gumadsǎngyenak*: I am getting rich;  
*pagadsǎngyenek*: I make rich.
- ride                   *inkafáyóak*—*ninkafáyóak*. *kafáyó* (Sp.): horse;  
*insákayak*—*ninsákayak* (Iloc.) I ride horseback, or in a  
 vehicle, I drive.
- ridiculous           *kaǎǎngó*. *ofyógak* I ridicule.
- right, correct        *sfa*; *sfa sa*! *kǎwís sa*! (good); *sfa tíj*! *sfa man pay*! this  
 is right, correct; “all right!” (Or: *tít/fwa sa*: this is true)  
*ayké sfa sa ay?* is this right? am I right?  
*sfa ma adjf sa*! [pronounce: *sfa maadjfsa*!] this is the  
 right thing, the right kind; “this is all right” (pointing to  
 an object that a person handed to another).
- right side            *áwáwan* [*áoan*; *áwan*] to the right: *is áwáwan*

righteous, honest	<i>nimánman; nimánman ay laláki:</i> a righteous, upright, honest man
rim (of pots)	<i>sagában</i>
ring	<i>síngsing;</i> (earring and fingerring; a loanword)
ripe	<i>nalóm; náom;</i> unripe: <i>igay káom; maómek:</i> I cause to ripen, make ripe.
rise	<i>fumálaak—finmálaak</i> (come out); <i>fumála nan ákyu</i> the sun is rising. <i>faldán si ákyu:</i> sunrise. <i>patongtjäck</i> I cause to rise, I lift high up
river	<i>waंगा [uánga, eaंगा];</i> “meeting” of two rivers: <i>ináptan si tjénæm;</i> riverdam: <i>línged [lénged];</i> ripples in a river: <i>palápo</i> (quick flowing water); <i>fáycng:</i> part of a river flowing slowly; <i>póshong:</i> a stagnant part; (see: sea); clear river: <i>nalílcngánan</i> (see: fish; <i>lílcng</i> ). muddy river: <i>nakífu.</i> small river, tributary, brook: <i>kínnaæ</i>
road	<i>djálán.</i> Government road: <i>kálsa</i> (Sp. calza). <i>intó nan má/yöi ad Féntok?</i> where is the road (“direc- tion”) to Bontoc? <i>ála:</i> the direct, straight road; <i>álak,</i> my road. <i>álak ya ad</i> <i>Samoki:</i> “I go directly to Samoki.”
roast	<i>dasíwck [dasíwck]—dinásiuk [dinásiwck]—maddásiw.</i> <i>sangákck—sinanácko—masángak—manángak</i> I roast, dry, pop; <i>tsaæwíshck—tsinaæwíshko—matsdæwísh</i> I roast meat on the spit; roasted meat: <i>tsinádæwísh.</i> ( <i>tsaowíshak:</i> I perform a ceremony, at which meat is roasted). <i>kafáck:</i> I roast within the fire.
rob	<i>ogpátck</i> (pull away); Tucucan: <i>kolátjck:</i> I take away by violence.

- rock** *báto* [*fáto*; *bātō*; *fatō*]; rock in a mountain side, *tsfpash*: rocky place: *kōtong*.
- roll** *alñeck—inalíngko—mađlin—mangđlin*: I roll horizontally, on the level ground (a stone, a log, a ball etc.)  
*kōđshkek—kinōđshko—makōosh*: I roll down, on an inclined plane from a hill. Intransitive: *makōoshak—nakōoshak*: "I fell and rolled down."  
*tjapfíkek—tjinapfígko—matjápik—manápig*: I roll out, flat.  
*lonlōneck—linonlōngko—malōnlon—minlōnlon* I roll up (tobacco leaves, blankets, paper)
- roof** *átep*; *tabfōngan*: top of the roof, ridge.  
*anglfb*: "roof" or cover of the sleeping-chamber *angan*; see: house.  
*axwfdtjan*: place beneath the overhanging part of the roof, outside the house.
- room** See: house; *angan*: sleeping-chamber. *kwałto*; (Sp. cuarto, a room in our houses). "Room" or loft on posts ("second story") in a house of the Igorot: *fđlig*; *isfđy* [*is fđöy*] room or place for something, space where a thing is kept: *indđyan* [*intedđcan*, place for staying];  
*ma/fđ indđyan nan đgub*: there is no room for the trunk, box.
- rooster** *kaxwftan*
- root** *lamōt*
- rope** *kágod*; I tie with a rope: *kagōdek—kinagōdko—makágod—mangágod*. See: vine (used instead of ropes).
- rosin** *lifo*



- rot** *matsónodak*; I let rot: *tsonóddek*—*tsinonódko*—*matsónod manónod*.  
*nafángösh ay mákan*: rotten, spoiled food or rice.
- rough** *nakakálad* (rough surface) [*nakak/álad*]; *insápéd*: unpolished.
- round, I make** *límmodék*—*linímmodok*—*malímmodo*. circular: *malísliskeng*; spherical, round: *nalímmodo*; *nalímmlímmodo*;  
*fozwádek*—*finózwak*—*mafózwa*—*mamózwa*: I make a round stick, spearshaft etc.
- rouse** *fangónék* (wake); *pakáánek*: I rouse and drive out (drive)  
*pashóngtek*: I rouse to anger (angry)
- rub** *kíbkí fak*—*kiníbkí fak*—*makíbkí fan*—*mangíbkí b*.  
*ikáttjak* (Iloc.)  
*ikíbkí bko*: I rub with an other thing  
*iláttjek*—*iniládko*—*maílud* (*nan awádkko*): I rub my body, arm etc.  
*apáshék*—*inápashko*—*maápash*: I rub iron: I rub wood; with a rough leaf, called *ápush*
- rule, I** *inápoak*—*ninápoak*: I am “*ápo*,” master, lord, employer, commander.
- rump** *ájid*: *kolángad* or: *fulángag*, thigh, podex.  
*(kolángad*: also the bottom of a pot, jar etc.)
- run** *taktákek*—*tinaktádko*—*mätáktag*—*manáktag*: I cross, pass running; *taktákek nan wángá*: I run through the river.  
*intáktakak* [*intágtagak*]—*nintáktakak*: I run.  
*lumáyayak*—*linmáayak*: I run away, flee;  
*palayáæk*: I let run away, out;  
*intágtakak is tjíla*: I run out (to the court, out of the house)  
*tæmóliak ay intágtak*: I run back (I return running)  
*læmfas*: it runs over (water etc.)

run	<i>lumfútak ay intágtak</i> : I run through (I pass through running) <i>adikóck; apayáwck</i> (pursue); <i>umapáyaak</i> : I run after one
rust	<i>ládi</i>
rusty	<i>naladfan</i>

## S

sacrifice, I	<i>inmángmangak; mangáwpuyak; insángfreak</i> : in the sacred grove: <i>mamát/tayak</i> . See: ceremonies.
sad	<i>in/ngongóyŷsak [in/ngongóyushak]</i> — <i>nin/ngongóyusak</i> : I am sad <i>pangoyŷsck [pangoyŷshck]</i> : I make sad (afflict) <i>sad: in/ngóyush; nafákash</i> : heartbroken <i>sumasángak—sinmasángak</i> ; Causat.: <i>pasasángck</i> : I make sad, afflict <i>insisigángak—ninsisigángak</i> : I am sad, sympathize, pity <i>inaďmŷdak—ninăďmŷdak</i> : I am sad, gloomy.
saddle	<i>montála</i> (Sp.)
sale, for	<i>mailágo [milágo]</i>
saliva	<i>tŷbfa</i>
salt	<i>ăslŷ; sŷmut</i> ("old word," in Lias); saltcake (for trade, made in Mainit): <i>nileksa</i> ; saltbasket: <i>fanŷtan</i> saltmaker: <i>umăđslŷ [umăđsslŷ]</i>

- salt, I           *iasínko; ásinak*. Person: *inásínák—nínásínak*
- same, the       *nan kǎǎgna* (like); *síya tsáddlo*: the very same thing.
- sand           *éǎfud [óbud]*
- satiated       *nábshug*. I satiate: *fushǎkek—finshǎgko—mǎbshug*;  
*migsáinak*: I have eaten my fill.
- save           *tobókek—tinobógko—matóbog—manóbog*: I spare, economize. Or: *íǎtok*: I keep.
- saw           *lakáǎji* (Iloc.);
- saw, I          *lakatǎjek—linakáǎjik—malakáǎji—minlakáǎji* (Iloc.)
- say           *kának—kinwǎnik—makwǎni [makuǎni]—mangwǎni*  
[*manguǎni*]: I say, tell, name, order, demand, ask for,  
promise, beg etc.  
*kǎnǎ* (*kanǎtja*, plur.) "it is said;" "people say;" "there is  
a saying." (a loanword, found in several dialects)
- scale of fish   *sǎpsip* (bark)
- scar           I cause a scar: *kiplákak—kiniplákak—makiplákan—*  
*mangǎplag*; a scar: *kǎplak*.  
a scar from a boil: *nǎyǎman*
- scare, I       *paögiǎdek—inpaögiǎdko—mapaögiad [maipaögiad]—*  
*mangipaögiad*: I cause to fear.  
*patayǎwǎek—inpatayǎwǎko—maipatǎyǎk*: I scare birds,  
"make fly;" *pakaǎnek*: drive away; *tjokǎngek*: I scare  
birds by drumming on a piece of bamboo: *tjókang*, the  
sticks being moved by the current of the river.

- scarecrow** *kflaə*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *pătjek*.  
*fakéd*: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bam-boo, moved by the river.
- school** *iskuəla* (Sp. escuela); schoolhouse: *kaəskuəlañ*
- scissors** *kándib* (Iloc.)
- scold** *iyängyángak*; *inpayángyangak*.
- scrape** *ka/ósak—kina/ósak—maka/ósan*: I scrape smooth  
*kokóshlek—kinokóshko—makókosh*: I scrape off  
*kitkítjak*: I scrape off the skin of potatoes etc.
- scratch** *kokóak—kinokóak—makokóan—mangókko*: I scratch with the nails  
*kabfútak—kinabfútak—makabfútan—mangábfud*: I scratch (said of a dog or cat etc.)
- screw** *tólək*: (Iloc.: *kolókol*)
- sea** *póshong* [*pósong*]: *póshong* means also a part of the river without current, a stagnant part.  
*táyak*; *katáyak*: sea; (Loanword)
- search** *anápek—inanápeko—mađnap* [*máđnab*]*—mangđnap* [*mangđnab*]
- seasons** *innánna*: begins middle of February; “*is nan innánna maféashtja ay insánna*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.  
*insánnaak* I work in the field, transplanting;

## seasons

*lātab*: begins in the first days of May; “*is nan lātab ilabōtja ay ināni*.” in the *lātab* they begin reaping rice  
*tsōok*: begins about June 1st; “*is nan tsōok kināwvan si āni*.” in the *tsōok* (is) the middle of harvesting. [*tjōok*]  
*līpash*: begins about July 1st; “*is nan līpash māngkay nan āni*.” in the *līpash* “there is no more” harvesting.  
*falīling*: begins middle of July; “*is nan falīling, paymō talīling, itanfmtsa nan āngöy*.” in the *falīling* or *talīling* they set the camote-vines in the ground.  
*sākammā*: begins about September 4th.; “*is nan sākammā sakammātja ‘sh nan pāy/yō*.” in the *sākammā* they “clear and weed” the ricefields (and turn the soil).  
*patsōk* [*padjēk*]: begins middle of November; “*is nan patsōk patsōktja, ya tēmōfo nan patsōk, ipōn nan fafafaīyi nan patsōk is nan sāmāmā. kaykāyēntja nan lūta is nan kāy kay*.” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ipōn*, for: *ipuñ*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”  
 The periods from *innānna* to *falīling* have the collective name *tjākōn*; the periods from *falīling* to *innānna* are the season *kasīp* [*kisīp*].

## seat

*tuktjēan*

## second

*mamidāa* [*mamidjāa*]; *maygadāa*. *mēsncd* (Iloc.)

## secretly

“*is adī kāktek*.” “for no knowledge,” lest anyone know;  
*ishūdko*: I conceal, keep secret.

## section

*āmas*.

## section “ato”

section of a town, a “ward:” *āto*; originally the name of the group of “public buildings:” *fāwi* and *pabafēngan*, but extended later to signify the section of the town.  
 See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.  
*pangāto*: the people belonging to the same *ato*;  
*sinpāngatō*: all men of an *ato* taken as a whole.

- see *iláck—inflak—māīla—mangfla.*  
*īlāck* [īlāk]: I observe, look carefully, spy, watch.  
*umflaak—inmflaak*: I look out for; I see to find. See: peep
- seed *īshck* [īssek]: seed of orange, lemon: *fūa*. red seed, used as ornament: *fatāka*; white seed: *atlākkūy*; semen virile: *kisfd*; seed beds: *kapatsēgan*
- seedling *padjēck* [patsók, patjuk]. See: transplant; seasons
- seize *alāck* (take); *ogpātek* (pull out); *koldātek* (Tucucan): I take forcibly; *ipākotko* (hold fast)
- select *pilēck* (choose)
- self *tsādlo* [113]; used most frequently as intensive: "the very." *sak/en tsādlo*: myself
- sell *ilāgok—inlāgok—mailāgo—mangilāgo.*  
 Person.: *umilagóak*; *inilagóak*
- send *īpaewitko* [īpaowitko]—*inpaewitko*—*maīpaewid*—*mangīpaewid*: I send an object, a thing.  
*fādēck—fināak* [finālak]—*mafāa* [mafāla]—*mamāa* [mamāla]: I send a person, servant, messenger etc.  
 also: I keep as servant.  
*pabfalēck*: I cause to go out, send out.  
*palēck—inpālēk—maīpālēli—mangipālēli*: I send back, order to return.  
*pataōlēck ay fādēn*: I send back; *paiyāik*: I send out to take food, cloth to somebody ("I make bring")  
*pasaālēck*: I send home; see: return.
- sense *lēngag*: good judgment, reason. *mfd lengāgmo*: you are unreasonable, you have no sense.

- separate** *ekǎngk—inckǎngko—maǎkang—mangǎkang*
- servant** *fǎa; I serve: fǎǎk; I keep as servant: fǎǎlek (See: send)*
- set** *lǎumnekak—linǎumnekak; linumnek nan ákyu: the sun was setting.  
patǎktjǎk—inpatǎktjuk—maipatǎktju—mangipatǎktju:  
I set down; I order to sit down (persons only!)  
fsǎǎdko—insǎǎdko—maisǎǎd—mangisǎǎd: I set down a  
thing, a burden, a vessel etc.*
- set up** *tǒǒtjek—tinoǒdko—matǒǒd—manǒǒd: I erect, place verti-  
cally. See: stand*
- settle** *umǎliak—inmǎliak: I settle, live at a place.  
makǎliak—nakǎliak: I settle, live with others, in company,  
among a tribe*
- seven** *pǐtǒ; the 7th: mangapǐtǒ; maygapǐtǒ.*
- seventy** *pǐtón pǒ'o; the 70th: mangapitǒ 'y pǒ'o*
- several** [137] *wǒǒǎy.....ay: there are (several).....who..  
akǎt ay.. "a few." nakǎfǐs ay...: several. nan tǎpǐn nan  
tǎkǎ: several people, some people. kǎkkǎk nan tǎpǐn ay  
iFǎntok: I know several persons at Bontoc ("Bontocmen"),  
a part of the Bontocmen.*
- sew** *tsimǎdek—tsinimǎtko—matsǎmid—manǎmid.  
Person.: intsǎmidak. patsimǎtko: I order to sew*
- shade** *mapǎpǎngan: a shady place. inpǎngak—ninpǎngak: I  
am in the shade: "inpǎngka tay átung nan ákyu: go  
into the shade, because the sun is hot"*

- shadow      *alñðǝ*
- shake      *ikfwaǝǝgko* [*ikifwaǝǝgko*]—*inkfwaǝǝgko* [*inkfwaǝǝgko*]—*maikfwaǝ* [*maikfwaǝ*]: I shake (a box, a bottle etc.)  
     See: *kifwǝck*, I move.  
*tatǝckek*—*tinatǝgko*—*matǝtag*—*manǝtag*: I shake intentionally.  
*kitjǝck*—*kinǝtjuk*—*makǝtju*—*mangǝtju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.  
*inwǝgweǝgak*: I shake my head.
- shallow      *adǝbǝu*; *adǝbǝu nan tjǝnǝm*: the water is shallow;  
*kǝtjǝngan* a shallow place in a river, passable on foot
- shame      *ǝshǝ* [*ǝsǝ*]; *kǝǝǝsǝ!* it is a shame! (expression of pity and anger)  
*ǝshǝm*: "shame on you!"  
*paǝshǝk*: I expose, put to shame; Person.: *umipaǝsiak*: I put to shame
- shape, I      *shayǝckek*—*shinayǝgko*—*mashǝyug*—*manǝyug*: I shape, form pots.
- share      *tjǝwa*: one-half as a share; *ǝmas*: part; *tǝngo*: share in work to be done, task; *wǝǝwǝd*: a share, portion of meat; *ikaktjǝngko*: I give a share, a part. See: give.
- sharp      *napǝlǝdpalǝd*. *atǝtǝtjǝm*. *tǝmatjǝm*: it is sharp (of blades)
- sharpen      *palǝtjǝk*—*pinalǝtko*—*mapǝlǝd*—*mamǝlǝd*. (a knife, ax)  
*sangyǝǝak*—*sinangyǝǝak*—*masangyǝǝan*—*manǝngyǝu*: I sharpen to a point.
- shavings,  
chips      *sǝpsǝp*: I cut off chips: *sǝpsǝpak*.



- she** *sŷya 'y fafáyi; sŷtödŷ ay fafáyi*
- sheath** *fǎ/i si kampŷla* (of the *kampŷla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjókso [tjóksho]*: large platform extending from front of a house to the "áŷgan" (sleeping-box), on one side of the passage.  
*lŷfeng*: small shelves under the roof.
- shell, I** *ŷpagpágko — inpagpágko — maipág — mangipágpag*: I shell rice, beans etc. by pounding, threshing;  
 Person.: *inpágpagak*; see: "pound," as ceremony.
- shell** *dŷkam, dikáŷgan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.  
*kötŷ*: a small spiral shell, found near the river;  
*ókid; sŷpsop*: shell of snail.  
*koláŷgad si ŷpud*: the "hindpart" of certain shells with which the string holding the knife "*kampŷla*" is decorated.
- shelter** *lŷang*: a big projecting stone in the wall of a sementer, protecting against rain; *abáŷfong*: a hut in the rice-field.
- shield** *kanŷyab; kalásay*. (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.  
 Parts: *sakíŷgaŷ*: the three protruding ends on the upper part  
*longálong si kanŷyab*: the center, navel of the shield  
*fakŷlong* or: *lǎpad si kanŷyab*: the rattan ties across the shield, giving the shield more endurance  
*sakéŷgyad*: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.  
*tongálon*: the hole for the hand, which holds the shield by the *pangíŷnáŷnan*: the handle. See: ward off.

- shine *inlánglangak*.—*ninlánglangak*; *sumfliak* [*somfliak*]  
—*sinmfliak*. *sumfli nan ákyu*: the sun is shining; or:  
*mangákyu*. *pasífték*: I make shine, reflect light in a mirror.  
*éngkolyáayayay*: it is shining (polished metal etc.)
- ship *babéel* [*băbôll*; *pabéill*] (Sp. vapor, steamer)
- shirt *fádsó* [*fádo*, *fátjo*, *bádo*] (coat); *kamisífta* (Sp. camiseta)
- shoes *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I  
put on shoes; *inkokódokak*: I wear shoes.
- shoot *baldéékak* [*paltókak*; *baldágak*]*—binaldéékak—mabaldéékan*  
*—mamáldéeg*. Person.: *mamáldukak—namáldukak*: I  
shoot with a gun, rifle. (Iloc.?)  
*bandoláayak*: I shoot with bow and arrow. (Not practiced  
by the Igorot, who despise the use of bow and arrow.)
- shore *flid*; *nan flid nan póshong*: seashore. *ítjakak—ínítjakak*  
*—maítjaka—mangítjaka*: I bring to the shore.  
*alawáshék*: I pull to the shore, I rescue.  
*umflidak*: I go to the shore, banks  
*tjumákaak* I come to the shore, out of the water.
- short *ásdík*: very short, shorter: *asasdík*; too short: *tsatsáma*  
*'y asdík*; I am short: *ásdikak*; I am getting short:  
*umásdikak*: I make short: *paasdfkek*. a short while:  
*sinakftan*
- shoulder *pókô* [*bókê*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade *kangkángsa*
- shout *fúkaæwak* (call); *yaángekek ay fukáæwan* or: *ay*  
*mamákaæ*: I shout, call loud  
*én/ngáæwak—nén/ngáæwak*: I shout to the enemy while  
attacking him, I challenge.

- show** *fdjuk—infdujuk—mafdju—mangfdju; ifpfdjuk [ipftso:k]—inpfdujuk—mifpfdju—mangipfdju.* See: advise, teach.  
*ipaflak—inpaflak—maipafla—mangipafla.* "I cause to see;"  
*inpaflaak* I show myself.
- shower** *intsikish:* it showers. See: rain.
- shrike** *tāla; alāmi:* "a bird coming from the north, "Loko," into Igorotland; after some time it becomes *tāla*, and chases away the ricebirds, *tālin*."
- shroud** *loshōdsan:* man's burial shroud; the same, but with red and yellow threads: *inimis*. For women: *kāin*, and *lamma*, a short jacket.
- shut** *tāngfak; ifnak; itangēbko* (close); *kimftck* (close the eyes); *amōmek* (close the mouth)
- sick** *insakft. insakitak—ninsakitak:* I am sick; *insakft:* hurt, aching, wounded;  
*insakft nan tjaḡḡko:* my foot is hurt, wounded, aches.
- sickness** *sakft; nāy/ū; pōdég* (pain); *iyāwek [ōyōwek]:* I cause sickness (said of the ghost of a deceased, of an *anfto* causing sickness)
- side** *apfdna'sna:* this side; *apfdna's sa:* that side, the other side;  
*is nan tjaḡḡko:* at my side. *digftjan:* mountain side  
*ftsig(na), fōtō(na):* (its) outside, of a pot, jar, box. (*fōtō:* belly) *is āngāna:* at, to the other side.  
*intsitsipatāko:* we are sitting side by side
- sieve** *ākāag; akāāckk:* I use a sieve, I sift.
- silent, I am** *kumftckak [kumōnegak]—kinmftckak. kumikftckak:* I keep silent, continue to be silent. *kftneg [kōneg]* silent.

- silent, I am** *ikĩnẽgko*: I keep as a secret; Intens. and Durative: *ikĩkinẽgko* [*ikĩkõnẽgko*]. *kinẽgka!* keep silent! "*kãgawẽs nan totõmgõy nan topẽkmo!*" you had better keep quiet. ("stop" your mouth). Or: *patkẽlin nan kalĩm!* stop your words!
- silver** *bĩlak* [*pĩlak*]
- sing** *mangayẽngak*: I sing *ãyeng*, a man's war song.  
*mangayũvengak*: I sing *ayũveng*, a man's and woman's industrial song.  
*mamalũkayak*: I sing *jalũkay*, a song after a head has been brought to the *ãto* (see: councilhouse).  
 Also: *mangalũkayak*.  
*mangĩãgak* [*mangyãgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakĩmak—linakĩmak—malakĩman*: I singe bristles, feathers
- single** *ĩsang*. *isãngak*: I am alone, lonesome. *makãyadak*: I am left alone. See [368], Distributives.
- sink** *palnĩngẽk—inpalnĩngko—mapãlnĩng*: I cause to sink (in water)  
*lumnũngak—linumnũngak*: I sink (in water), I drown. (men, animals);  
*malũlũgak—nalũlũgak*, or: *malĩnebak*: I sink (of men, animals, things)  
*mailũtak—nailũtak*: I sink (in mud)
- sister** *yũn/a 'y fafãyi*: elder sister; *anõtji* [*inõtji*] *ay fafãyi*: younger sister; *sinag/ĩ ay fafãyi*: sisters. See: brother. *ãki*: sister (and brother). *kafabfayũana*: the sister (as called by her brother)
- sister-in-law** *kãssud ay fafãyi*. The wife of my wife's (resp. husband's) brother: *abĩllad ay fafãyi*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.  
*tumuktuktjǎak*: I am seated;  
*bæmǎdongak—binmǎdongak*: I sit, cower in Igórot fashion.  
 (Also said of birds)  
*patæktjǎck*: I make sit down, cause, order to sit, I set.
- six** *ínim* [*énēm*; *énim*]; the 6th: *mangǎnim*; *maygǎnim*.  
 One sixth of a pig: *kǎnim si fáttug*
- sixty** *inǐm* [*énǐm*] *pó'o*. the 60th: *maygǎnim pó'o*.
- size** *kaantjǎna*: its height; *katsaksakǎna*: its "bigness;"  
*kaasǎkǎna*: its shortness; *kofanǎgna*: its smallness.
- skin** *kóbkob*: of man, pig, dog, chicken.  
*kóttjil*: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǐkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:  
*pítay*; made of *bǎkǎu si falǎtong*: fiber of beanstalks.  
*lǎfid*: a short skirt (*lǎfid*: thread, twine)
- skull** *móking*. *tóngan si ólo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkck—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǎyck* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkck*: I cut an animal's body, cut up)
- slander, I** *éngkáliak is ngāg*

- slay *padǝyek* (kill); with a spear: *falfǝkek*; *fakǝkek*: I cut off the neck with the ax, *pfɲang* (Tucucan: *kǝman*). See: kill, strike, cut.
- sleep *masǝyɛpak* [*mashǝyɛpak*]—*nasǝyɛpak*.  
*pasǝyɛpek*: I make sleep, order to sleep.  
*fkǝyɛkǝyko*: I lull, rock a child to sleep.
- sleeping chamber *ǎngan*; *kasǝyɛpan*: sleeping place; *flek*: sleeping-board.  
 See: dormitory.
- sleepy *mǝtumflak* [*mitǝmǝak*; *mitǝmǝyak*] — *nǝtumflak*: I am sleepy.  
*(nafǝgǝfǝg nan tjapǎngko*: my foot has fallen asleep)
- slice, a *potlǝngna*; *wǎdzwad*: a slice of meat, a portion
- slippery *intǝǎngǝy* (smooth); I make slippery, smooth: *patǝǎngǝlek* — *inpatǝǎngǝk* — *maipatǝǎngǝy* — *mangipatǝǎngǝy*.
- slope *digftǝjan* (hillside)
- slow *alunǎyek*; *alalunǎyek* — *inalalunǎyko*: I make slowly, do slowly [317];  
*alunǎyek ay ǎmǝy*: I go slowly; *alalunǎyim ay ǎngkǎlf*! speak more slowly! See: river.
- small *fǎnǎg*; very small, smaller: *fanfanǎg* [*fǎnifanǎg*]; too small: *tsatsǎma ay fǎnǎg*; Plural(?): *fǎnǎnǎg* and *fanabfǎnǎnǎg*.
- smallpox *fǎltong* (Iloc.); pitted face: *kalǎka* (Iloc.)
- smart *kǎwǎf nan ǎtek* (good as to the brain);  
*kǎwǎf nan ǎlo* (head)

- smash**      *fakǎshék—finakǎshko—mafǎkash—mamǎkash*: I throw hard, dash. (*fakǎshék*: I break, ruin)  
*lupǎpék—linupǎgko—malǎpag—minlǎpag*: I hammer, strike to pieces
- smell, I**      *songsǒngék—sinongsǒngko—masǒngsong—manǒngsong*.
- smell, a**      *sǒngsong, ǎkǎb*: stench;    *inǎkǎb*: it stinks. See: fragrant.
- smile, I**      *inangǎngoak. inǎngǎk is akǎt*: I laugh a little.  
*maǎngoak*.
- smith**      *fufǎmsha; fufumshǎak*: I am a smith.
- smithy**      *opǒǒpan; kaǒpoǒpan*. See: bellows; forge.
- smoke**      *ashǒk [asǎk]*: *sokǎshokak [sukǎshokak]*: I hang (meat) in the smoke.
- smoke, I**      *tjúblǎék [tsúblǎék]—tjinǎblak—matjǎbla—manǎbla*.  
 Person.: *manublǎák—nanublǎák [manublāk]*  
*susǎbak*: I draw in the smoke while smoking.
- smooth**      *intjǎngǒ [intjǎngǒy]*: I make smooth: *patjangǒlák—inpatjǎngǒk—maipatjǎngǒ(y)*;  
*tsushtsǎshék—tsinushitsǎshko—matsǎshtsush*;  
*apǎshék—inapǎshko—maǎpash—mangǎpash*: I make smooth: wood, by rubbing with *ǎpash*, the rough leaves of a shrub; *tjuwǎnek, idjǎdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail**      *tǎyaǎ; sǒngan; fǎnga; listjig; kǎtan*: shell of a snail: *sǒpsop, ǒkid*.
- snake**      *ǎwǎg*; skin: *kǒbkob*; the old skin: *lǒkshǎn*; poison tooth: *sǎong*; poison: *kiwǎtay [kiwǎtsay]*

snare	<i>sŕay</i> : for wild chicken; <i>sŕsim, lŕngen</i> : for birds; <i>fáŕwang, kokólong</i> : for wild cats.
snatch	<i>aláŕck</i> (take); <i>ogpáŕck</i> (take)
sneeze, I	<i>inakisŕak—ninakisŕak</i> : a sneeze: <i>akŕsi</i> .
snow	<i>tjulálu</i> (hailstones; "ice," "snow," unknown to the Igórot)
so	<i>sidé</i> (thus); <i>kandipán?</i> "is that so? is that the reason?"
soak	<i>opélek—inóŕck [inóŕök]—mangóŕpöy—maóŕpöy</i> .
soap	<i>safón</i> (Sp. jabón)
socks	<i>médiash</i> (Sp.)
soft	<i>ŕnyámŕs</i> : I make soft: <i>payámisek</i> . <i>matóntsán</i> : soft ground, prepared for planting. <i>maláŕyluy [malóŕylöy]</i> : soft meat, boiled too long.
soil, I	<i>tjitjingŕdek—tjinitjingŕdko—matjitjŕngud</i> : I make dirty. Or: <i>patjingŕdek</i> .
soil, earth	<i>láta</i> . muddy ground: <i>pŕŕck</i> ; stone ground: <i>kóŕong</i> .
sojourn	<i>káŕwad</i> ; <i>nan káŕwádko</i> : the place where I am, was, sojourned
soldier	<i>soldádo [soldádsó]</i> (Sp.)
sole of foot	<i>tjapán [dapán]</i> (No term for "sole," but "foot")
some	See: several. some—some: <i>nan tapéna—nan tapéna</i> .



- somebody,** [128; 129ff. 137]. something whatsoever: *ǎläi ngǎg*;  
**something** [pron.: *ulǎngag*]. sometimes: *tsāk mamǎngsan ay...*  
**sometimes** I do sometimes....; *tsǎkǎmǎ manǎbla is sinǎǎkyu*: we  
 smoke sometimes.
- son** *ǎnak*, plur. *ǎnǎnǎk*. *ǎnak ay lalǎki*. See: child. The  
 firstborn: *pangólo*. The second born: *kǎwǎǎn ay lalǎki*.  
 The third: *mǎsnǎd is nan kǎwǎǎn*. The fourth: *mǎsnǎd*  
*is nan mayǎt'lo* (next to the third). "sonny!:" *midlǎgna!*
- son-in-law** *inǎpo ay lalǎki*
- song** *atǎwǎwi*: boys' song in the forest, mountain, "to which the  
 girls listen;" a kind of a love-song. Other songs see: sing,  
 melody.
- soon** *ǎwǎni* [*ǎoni*]; *awǎǎwǎni*; *awǎnǎ kǎya!* soon! in a moment!  
*sǎna kay!* very soon, just now! *sinakǎtan*: very soon, in  
 a short while. *ǎssak*: [308]. how soon? *tǎddo?* [357].  
*is ǎwǎni*: after a while.
- soot** *fǎyuk*
- sorcerer** *inǎǎyǎn*; *inshǎbok* [*insǎbok*]: conjurer of sickness (blow)
- sorrow** *ǎmǎrd*; *inǎǎmǎrdak*: I am gloomy, afflicted
- sorry, I am** *insisigǎngak* (I pity)  
*minǎfǎǎwǎiak*: I repent (Alab-dialect)
- soul** *lǎngag*: reason, sense.
- sound** *gumǎngǎsak*; *gumǎngsaak*: sound like a gong.
- sour** *impakashǎng*

- south            *āplay; apīd āplay;*  
*iāplay [iyāplay; iyāpay]:* people living south and southwest
- sow             *ōko. fā/i ay ōko:* mother sow
- sow, I          *isēgko.* See: plant
- space          *fātāwā (world); kārwad (place of sojourn, where some is, lives); tjęgang (space between; interval)*
- span            *tjāngan [tsāngan]:* distance between tips of outstretched thumb and middlefinger  
*tjipā:* distance between tips of middlefingers of outstretched arms and hands.
- spark          *īsang si apīy*
- speak          *ēngkāllak—nēngkāllak. ēngkāliak is Igōlot:* I speak Igórot Language.  
*īkālik—īnkālik—maikāli:* I speak of.. I treat as topic  
*makitotōyak—nakitotōyak:* I speak with others; I converse, talk. (*totōyek:* I address, speak to)  
*(uan ayāyam ēngkalī:* a bird chirps, sings)  
*pakālčk:* I order to speak, make one speak.
- spear          *tūfay:* collective name, and: spearblade.  
Parts: *šalatwīd:* barb  
*ōdso:* point. thorn (inserted into the shaft): *ōteng.*  
*sōkod:* shaft, made of *kashātan*, a kind of wood. (also the entire spear)  
*shōshok [šōšwēg]:* the lower end of the shaft, with an iron ferrule;  
*kinalolōtan:* equipped with an iron ferrule at the end.  
*kalōlot:* iron ring, to fix the thorn of the spearblade in the shaft.

- spear**      *kinásil*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)  
 Varieties: Collective names: *táfay*; *sókod*.  
*fálfcg*: short blade, two barbs, thorn with four faces.  
 M. Sch. III, 11, 12. J. Plate C. and CXXVI.  
*pinillpo*: like *falfcg*, but with round thorn.  
*fángkax*: no barbs; the blade of iron or hard bamboo.  
 M. Sch. IV, 6, 7. J. CI. [but: *fángax*: headbasket]  
*káyang*: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.  
*sinalawídan*; *sinákad*; *tinalántan*: spears with many barbs.  
 M. Sch. III, 1, 2, 3, 4, 5.  
*sípak*: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I**      *falfékek*—*finalfégko*—*mafálfcg*—*mamálfcg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadóyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.  
*ifalfégko*; *itáfáyko*: I use a spear.
- speech**      *káli* (words, language)
- spider**      *káwa*; *fakfáked*: spider web.
- spike**      *shúka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled**      *ma/iwásid*. See: throw away. *lumífas*: it runs over
- spine**      *káungúngcet* (*ka*: collect. *úngcet*: joints); marrow: *ótck*.
- spirit**      See: ghost: *anító*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŋtoak—ninanŋtoak*: I perform a ceremony for the soul, the *anŋto*. An evil *anŋto*: *ŋutátao*. The *anŋto* of a warrior fallen in battle and beheaded: *ŋŋnteng*. See: sense, soul. *lŋmam*: a spirit, in human form, disturbing sleepers, like "nightmare" or "Alb" ("Alpdrücken").
- spit** *tumŋŋfaak—tinmŋŋfaak*. Or: *intúŋbfaak—nintúŋbfaak*.
- splendor, light** *sŋli*; *nan sŋlin nan ákyu*: the splendor of the sun.
- split, I** *ŋitáŋgek—ŋinitáŋeko—maŋŋtang—mamŋtang*: I split (with an ax) in two; also: *tipáŋgek*.  
*ŋitapitáŋgek*: I split into many pieces.  
*témákek—tinmáeko—mátmag—mánmag*: I split with an ax or knife  
*ŋáshkek—ŋinashéeko—maŋáshkek—mamáshkek*: I split by wedges driven into the stem of a tree.  
*ŋatáŋek*: I drive wedges deep into the wood that is to be split
- spoil** *ŋakaowáshkek—inŋakaowáshko—maŋakáowash*: I spoil, ruin, break, make useless.  
*naŋáŋgösh*: spoiled food; *naŋáŋgösh nan mákan*: the rice is spoiled. See: rot, smash, break.
- spoon** *tákoŋ* (large); *ŋtsush* [*ŋtjus*] small, eating spoon, with figures carved on the handle: *tinaktáket ay ŋtjush*.  
 See: ladle.
- spouse** *asáŋŋwa*. The husband calls his wife, and the wife her husband: *asáŋŋwak* [*asáŋwak*; *asáŋoak*], "my spouse."
- spread, I** *itsabláeko—intsabláeko—maitsáblag—mangitsáblak*: I spread out cloth, wool, plants to dry etc.  
*ma/áŋyadak* I am "stretched," I grow abundantly, spread out by growing.

spring, I	<i>aktjáŋgek</i> : I cross by springing; Person.: <i>inaktjáŋgak</i> (jump)
spring, well	<i>fb/ib</i> ; <i>infobfobǒ nan fb/ib</i> : the spring bubbles; <i>inlulǎg</i> : it boils, it is a hot spring.
sprinkle	<i>iwakirwǎgko</i> — <i>inwakirwǎgko</i> — <i>mirwǎkitwag</i> — <i>mangirwǎkitwag</i>
sprout forth	<i>lumoshkǒdak</i> — <i>linmoshkǒdak</i> : break through the ground. See: grow <i>tumǒfoak</i> : sprout, grow leaflets.
spur of cock	<i>pakŋgi</i>
squat	<i>bumǎtongak</i> (sit)
squeeze, I	<i>ipǎtek</i> ; <i>tǎmmek</i> ; <i>itagmǐtko</i> (press). <i>ipǎkodko</i> : I hold tight
stab	<i>yogyǒgak</i> — <i>yinogyǒgak</i> — <i>mayogyǒgan</i> — <i>mangyǒgyog</i> . <i>fadyǒgak</i> — <i>finadyǒgak</i> — <i>mafadyǒgan</i> — <i>mamǎdyog</i> : I kill by stabbing
staff	<i>fastǒn</i> (Sp. baston) walking stick; <i>lǒlo</i> : stick; <i>sǒkod</i> : shaft of spear, used as staff.
stair	<i>tǎytcy</i> [ <i>tǎytyǎy</i> ] See: ladder.
stallion	<i>kafǎyo ay lalǎki</i>
stammer	<i>matǒliak</i> — <i>natǒliak</i> . <i>matǒli nan kǎlǎna</i> : "his speech stammers."
stamp, with foot	<i>tsaytsǎyak</i> — <i>tsinaytsǎyak</i> — <i>matsaytsǎyan</i> . <i>katǎnak</i> . See: step.

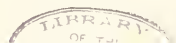
- stand** *tɛmáktjikak* [*domákdigak*] — *tinmáktjikak*: I stand up.  
*tumataktjikak*: I am standing; *intaktáktjikak*: I keep standing.  
*natanáktjikak*: I stand up suddenly [302]  
*itaktjígko*—*intaktjígko*—*maitáktjig*: I stand up, set up an object. See: beam; set up  
*ɸatakjfkck*: I cause to stand, I order to stand up.  
*manańgkămi*: we stand in one line; stand ready for a dance, song.  
*malikoáttak*—*nalikoáttak*: I stand up to go, I rise and start.  
*matótôódak*—*natótôódak*: I am standing straight.
- star** *tɛkɸífi*; *tálarɛ*; *ɸatakákan* (large star):
- stare, I** *ɸitákek nan mátak*: I open my eyes wide (open)
- start** *ilábok* (begin)  
*malikoáttak*—*nalikoáttak*: I start to go, to march; I set out.  
*mamógnagak* [*mamóknakak*]: I start to go to work, I start for work in the field, forest (at a distance)  
*ɸognákek*—*ɸinognágko*—*maɸógnag*—*mamógnak*: I start someone to go to work.  
*ɸɸognágko* — *ɸɸognágko* — *maɸógnag* — *mangɸógnag*: I start for work and take with me (a companion, child)
- starve** *ɛɛwáttck* — *inɛɛwáttko* — *maɛɛwátt* — *mangɛɛwátt*: I starve someone, give nothing to eat.  
*naɛɛwáttak*: I am hungry; *ɛnokáńgak*: I am starving.
- stay** *intedéčak* (remain): *makátyadak*: I am left behind, alone,  
 I stay  
*intedctedéčak*: I stay a long while.  
*makińliak*: I stay in a town among a tribe. [300]  
*ɸatedéčck*: I make stay, I order to stay
- steal** *akôáttck* [*akôáttck*]—*inakôáttko*—*maáttkôu*—*mangáttkôu*. Person.: *mangáttkôuak*—*nanáttkôuak*. [*mangáttchuak*: *ch* guttural as in Ger. nach.]

steam	<i>alingásyæ</i> : fog, mist.
steel	<i>gulílya</i> [ <i>golílya</i> ]; <i>páslip</i> (Iloc.)
stem	<i>éteng</i>
step, I	<i>katñnak</i> [ <i>katñnak</i> ; <i>gadñnak</i> ] <i>—kinatñnak—makatñnan</i> : I tread upon Person.: <i>inkátñnak—ninkátñnak</i> ; a step: <i>yákang</i> .
stepfather	<i>nan kāsík ináma, nan kasín ináma, nan kasína ináma</i> : my, your, his stepfather; <i>nan kāsík inína</i> : my step-mother, <i>nan kasín inína</i> the stepmother. <i>amáek, ináek</i> : I have as stepfather, stepmother (or as a guardian)
sternum	<i>palágpag</i> ; lower end of sternum: <i>loslósid</i>
stick, I	<i>ipáttoyko—inpáttoyko—maípáttoy—mangipáttoy</i> : I stick into, put into
stick	<i>lóló</i> ; See: staff, spike. <i>káykay</i> : stick for turning the soil. <i>sítvan</i> : for digging out sweet potatoes. <i>fáig</i> : whip, or stick used for striking. <i>téfek</i> : pointed stick used as fork in cooking. See: door, gong, pole
still	<i>tjitjtja</i> (yet) [314]; <i>tsáan pay</i> : not yet. See: silent, quiet.
sting	<i>síngtck—siníngétko—masíngcet</i> : sting, of an insect. Person.: <i>sumíngetak—sinmíngetak</i> .
stingy	<i>kolídan</i> ; <i>kipídan</i> ; <i>na/ínud</i> .
stinking	<i>inákæb</i> ; <i>ninákæb</i>

- stir** *ikfsuak—inkfsuak—maikfsua—mangikfsua*: I stir with a spoon. See: move  
*kifáck*: I stir up water, make it muddy.
- stomach** *fěang*; sickness of stomach: *fášhag*; I have eaten my fill and suffer: *mángitak*
- stone** *bató*; [*bátō*; *fatō*; accent usually on the ultima].  
*palftjan* [*balfdan*] or: *ásaan*: whetstone.
- stop** *ĩsfdko—insfdko—mafsid—mangfsid*. Or:  
*patkflek—inpátkök—maipátkö* [*maipátköy*]:  
 Person.: *tungǫyak* [*tomgǫak*; *tomkǫak*]*—tinungǫyak*: I stop, cease from; I stop on my way;  
*těmǫyak ay těmáktjik*: I remain standing, halt.  
*tungǫyka!* stop! (Or: *adũ sa!* stop! this is enough!)  
*pěkdák*: I stop a leak, with a stopper: *sűwat*  
*ikfwck*: I stop rain (said of Lumawig only!)  
*nan Lumáwig ikfwěna nan ẽtjan*: God stops the rain.  
*nařkyu*: stopped, i. e.: the rain has ceased: *nářkyu nan ẽtjan*. [*nařkũ*]  
*maisaláak—naisaláak*: I stop floating, swimming.
- storm** *tjăkřm* (wind): *řřmlim* (strong storm)
- story, tale** *ǫkřd*; *ogǫkřd*. [*okǫkřd*]. *ogokẽtjek—inogokẽdko—maogǫkřd—mangogǫkřd*: I relate a story  
 Person.: *inogǫkřdak—ninogǫkřdak*. *nan ninogǫkřd* [*ninǫkřd*]: the narrator.
- stout** *alalămesh* (corpulent)
- straight** *ĩnlřđeg*; *ĩntetěnga*: straight through the centre.  
*tetěngck*: I pass straight through the centre. See: directly
- straighten, I** *ěnlřtkck—nėnlřtkck—măłtkck—mėnlřtken* (and: *ĩlřtkck*):  
 I make straight.  
*uyđtjek—ĩnuyădko—mařyad* [*mařyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).



straight-forward	<i>intsavətsǎwəwɨʃ; intsavətsǎwəwɨʃ nan kaln nan iFěntok:</i> the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: <i>inlilidck</i> , i. e. straight to the point. straightway, immediately: <i>sinakitan</i>
stranger	<i>infadad; mangili:</i> "one who sojourns in a town."
strangle	<i>apengek—indpengko—madpeng—mangdpeng.</i> See: choke.
straw	<i>kālun [kēlun]; ēlud:</i> rice straw.
stream	<i>wānga;</i> small stream: <i>tabtabdkaæ; kīnaæ.</i> See: river.
street	<i>djalan; kalsa</i> ("highway;" Sp. calza)
strength	<i>fikas; kōdsö.</i>
stretch, I	<i>uydtjek</i> (straighten); I stretch out my arm, hand etc.; <i>illtkek</i> (straighten); <i>maiyadak:</i> I grow straight, I grow abundantly. <i>inūyadak:</i> I lie outstretched.
strike, I	<i>kogóngek—kinogóngko—makógong—mangógong:</i> I strike with the fist; box; hit with the arm. <i>kogókkek:</i> I strike upon, rap. <i>pad/óak — pinad/óak — mapad/óan — mamád/o:</i> I strike with a club, hammer, stick, ax. <i>fayfkek:</i> I whip, punish. <i>yañgekek ay fayiken:</i> I strike with force, I whip violently. <i>toklångak — tinoklångak — matoklångan — manóklang:</i> I strike the head or parts of it; I box the ears. <i>kīnan nan kftjo:</i> thunder ("lightning") struck; ( <i>kánc:</i> I eat, devour). Or: <i>kinídab nan kftjo.</i> <i>tampákkek—tinampágko—matámpag—manámpag:</i> I hit, strike with my flat hand. <i>pat/óngek — pinat/óngko — mapát/ong — mamát/ong:</i> I strike the gong with the <i>pat/ong</i> , "drumstick."



- strike, I**      *sipákek — sinpásko — máshpag*: I strike off (as bullets strike off branches from trees).  
*fayékek [faíkek] nan mōnok*: I strike a chicken, kill by striking (whip).  
*téktekek*: I strike, hammer the iron; I crush by striking;  
     See: forge.  
*lupákek*: I strike, hammer into small pieces (a stone etc.)  
*ipaltíngko*: I strike fire, sparks from flint. See: firemachine.  
*itognōsko*: I strike against (knock);  
     Intrans.: *ma/itōgnogak*.
- string**      *láfíd*; *láfítjek*: I make a string; *fálēd*: strong string, wire
- stroke**      *okokáyek — inokokáyko — maokókay — mangokókay* (pass with the hand over fur, over a sick limb etc.)
- strong**      *fíkas*; *abafíkas*; (healthy, muscular), *mafífkas* stronger;  
*fumíkasak*: I am getting strong, I recover.  
*kumōdsōak*: I gain strength, grow strong.  
*alaláēd*: strong (of a thing) as wood, rope.  
*infífkas ay ēntsāno*: strong for working.
- stump of tree**      *tōnged*
- subside**      *mástjok nan tjēnum*: the waters subside (after the great flood); they evaporate.
- such**      *kág tōnā* (like this); *kág nannáy*. *tsatsāma nan angnēntja kág nannáy*: they do too many such things.
- suffices, it**      *ālālāna*, Preter. *inālālāna*. Or: *ēmānāi*, Preter.: *inmānāi*. *kāmíjeng*: there is sufficient (for all present). See: enough.
- suffocate**      *madpēngak*. See: strangle.
- sugar**      *índi*: Igor.; *tínfa*; [*dínba*] [loanword: Illoc.: *asókál*];

- sugarcane      *ōnash; āsəd*: juice of sugarcane.
- sugarpress      *falfāvis* [*falfāwish*]. See: mill.
- summit      *toktōkon nan flig*: the top of the mountain [*togtōgo*]
- sun      *ākyu* [*āchu*; ch guttural]; *mangākyu*: the sun is shining.  
*nangākyu*: the sun was shining; or: *sumfli nan ākyu*.  
*minkāwēwa nan ākyu*: the sun "is in the middle;" it is noon.  
*maakyāan*: a sunny place.
- Sunday      *Domīngo* [*Djomīngko*]: *tēngaw*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise      *faldān si ākyu; lablābon si faldān si ākyu*: beginning of sunrise.  
*nan ākyu fumāla, finmāla*: the sun is rising, has risen. (*mangākyu*: the sun is shining, it is getting day)
- sunset      *sinfatāngan; nalōkmud. lūmnuck nan ākyu*: the sun is setting;  
*linlūmnuck nan ākyu*: the sun has set;  
*lūmnukan si ākyu*: place (or time) of sunset; west.
- supper      *māngan* (meal, eating).
- support      *fadjāngak* (help)
- suppose that      *moshāya* [452]; I suppose: *nimnūmko*.
- sure      *tit/fāwa*.
- surface      *ōshon* [*ēshēn*]: top of. *is nan ēshēn nan lūta*: on the ground; but: *is nan katjēnum*: on the surface of the water.
- surprise, I      *pangōgēdek—inpangōgēdko—mapangōgēd*.  
*mapangōgedak* [*mapangēgedak*]: I am surprised. [296]

- surround      *likftjek—linikftko—malftkid—minlftkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlftkidak—ninlftkidak*: I go around; *malilftvisan*: surroundings, the place around  
*likdfek—linikdfbko—malftkob—minlftkob*: I surround, shut in, press.
- swallow, I      *ogmofnek—inogmofngko—maofgmon—mangofgmon*.
- swear an oath      *isapatdak—insapatdak—ma/isapafa—mangisapafa* (Igorot and Iloc.); *isapatdak tay tit/ftwa*: I take an oath that it is true. (*tay*: because)
- sweat      *linget*
- sweat, I      *malngetak—nalngetak. tsak malnget*: I am sweating  
                          [310]
- sweep, I      *pokpofkak* (wipe); *sis/ftak—sinis/ftak—masis/fan*: I sweep with a broom. Person.: *insis/ftak*.
- sweet      *inlamsit*
- sweet  
     potatoes      See: "camote."
- swell      *kumadyong*: it swells; *kinmadyong*: it has, is swollen.  
*kinmadyong nan lfmak*: my arm is swollen.  
*mafotrtak*: I am swollen (in all limbs).
- swim      *inkyatak—ninkyatak. inkyatak is nan tjeum*: I swim "in the water." *pakyatck*: I order to, make swim.  
*inkyatak ay umuy is...* I swim to... (a place)  
                          (*intabdafugak*: I float)
- swine      *fatug*. See: hog, pig.

## T

- tail            *t̄push* [*t̄pus*]; *t̄pay* (short tail; also: tassel or fringe);  
*kãt̄əd* tailfeather
- take            *alãċek*—*inãlak*—*maãla*—*mangãla*: I take, get, obtain,  
receive, take a thing with me, seize, grasp, catch (fish) etc.  
Person.: *umãläak* [*umãääk*]*—inmãlaak*: I am going to  
take
- take, accept    *tsanwãċek* (accept)
- take away     *kããċek*—*kinaãngko*—*makãan*—*mangãan*.  
*atõnek*; *kalkãċek*, (remove)  
*fãnshek*—*finanẽshko*—*mabfãnesh*—*mamãnesh*: I take  
from one what he brings to me; take, accept from the hand,  
*okãċek*—*inokãċko*—*maõkad*—*mangõkad*: I take as booty,  
by force, I plunder  
*itsãkak*—*intsãkak*—*maitsãka*: I take away and into the  
“*ãto*” (Song dialect)  
*idãngko*; *igaãngko* (carry): I take to a place; I lead off  
*yõ/õyko* [*yõyko*; *yõ/õko*]*—inyõõyko* [*inyõyko*; *inyõ/õko*]  
*—ma/yõy*—*mangyõy*: I take to an other place  
Person.: *inyõyak*—*ninyõyak*
- take back     *isãkongko*; *itõlik* (return)
- take down     from under the roof, from a tree, a peg: *pabanãċjek*—  
*inpabanãċko*—*mapabãnad*—*mangipabãnad*; *fbanãtko*;  
(Ci. *pumãñadak* I come down.)
- take by force   *ogpãċek*; *kolãċjek* (pull, rob); *okãċek* (take as booty)

- take home      *isáak* (bring home); Person.: *umisáak*
- take into      *pasákpək* (carry into); *isképkə* (lead into a house);  
*idángko*: I take, carry to a place;
- take off      hat, breechcloth, coat: *kááńck* (take away)  
*filádjck* (untie); *lafóshak*: I undress
- take out      of a box, vessel: *pafaláck*—*in pafáalak*—*mapafála*  
[*mapafáa*]*—mangipafála*. (Cf. *fumálaak*, I go out)  
*ifálaak*: I take out for somebody
- take a road      *íguak* (follow): *íguak nan djálan*.
- take together      *amóńgck* (assemble)
- take up      *cgwádtck*, *suwádtck*, *isiblěyko*, *sa/ófck*, *lekuáfck*: (lift)  
*pitjídck* (pick up from the ground)
- take with      I take as companion or I conduct: *ifuéńgko*—*infuéńgko*—  
*maifúcg* [*mifucg*]*—mangifúcg*; or: *aláck ay mangifúcg*;  
(I take money with me: *aláck nan biláckko*)  
*isképkə*: take with me into the house.  
*itakéńgko*: I take with me an object: *itakéntáko nan*  
*kalasaytáko*: we take our shields with us.
- tale      *ókəəd*, *ogókəəd* [*okókəəd*]
- talk      *éńgalikáliak*—*néńgalikáliak*. *makitotóyak* [*mikitotóyak*]  
—*nakitotóyak*: I converse with others. (in Dual and  
Plural only)  
*matotóyak*—*natotóyak*: I tell a long story; talk long.  
“*ma/íd áńsan is kalíkálí*.” without much talking! (do  
not talk so much!)  
“*ngăg nan totóyenyě?*” “what are you talking about?”

- tall            *ántjo; anántjo; ántjoántjo*. too tall: *tsatsáma 'y ántjo. kad nan kaantjóna?* how tall is it? (how much is its height?)  
*masíkenak—nasíkenak*: I am tall, I am grown. See: grow.
- tame            *ā/mō*; tame, domesticated buffalo: *něang*;  
 I tame: *paamóck—inpaámok—maipáámō—mangipaámō*.
- tamtam        See: gong.
- taste, I        *tamtámak—tinamtámak—matamtáman—manámtam. ipéngko ay mángan*: I try by taste.  
*támtam*: the taste. *kăg támtam si asín*: it tastes like salt
- tattoo, I       *fátkek—finátkak—mafátkan—mamátek; tjaklákak—tjinaklákak—matjaklákkan—manáklag* I tattoo the breast.
- tattoo        *fátck [fátcg]* collect. name; *tjáklag*: tattoo on breast.
- tattooer       *fúmafátck*
- taxes          *fáyys* (Iloc.)
- taxcollector   *ifáyysan [ifuwáyssan]*
- tea            *ítja [ítsa]* (loanword)
- teach          *tokónck* (advise). *suláak [suláwak; suláok]—sinuláak—masuláan—manálu*.
- teacher        *mástlo [mástlo; mistolo]* (Sp. maestro)
- tear, a        *lúa; áka*; I weep: *inákaak*.

- tear, I      *pikíshck—pinikíshko—mapíkish—mamíkish.*  
*biskíck [piskíck]—binískik—mabíski—mamíski;*  
*biskibiskíck* I tear into small pieces.  
*sogbóðck—sinogbóðko—masógbod—mamógbod:* I tear off  
 a string  
*pinkáángko* (from: *kaáñck*, I take off: I tear off quickly  
 [296])  
 (“*pinkáángko nan kowéngmo!*” (menacing:)) “I tear off  
 your ears!”)
- tease      *abafángck—inabáfangko—maabáfang—mangabáfang.*  
*otyógak—inotyógak—maotyógan—mangótyog:* I ridicule,  
 deride.
- tell      *káñak* (say); *ífađgko—infadgko—maifđag—mangifđag*  
*ibfafađgko:* I tell it to many, to all, I announce  
*(totóyck:* I tell (address); *makitotóyak:* I converse)  
*inogokéđak—ninogokéđak:* I tell a story, relate a tale.  
*itjúkck [otjúkck]—intjúkck—maítjung [maítjuk]:* I tell,  
 give an order, command, instruct.  
 (Also: *íbfakak*, I ask, is used for: I tell)
- temper, I      *idnípko—inidnípko—maídnib—mangídnib:* I temper iron.
- tempest      *límli* (storm), *intsikísh* (rain, showers), *tjulálu* (hail),  
*kítjo* (thunder), *yápyap* (lightning) etc.
- temples      *íping*
- ten      *pólo* (I like I in: roll) [*pó'o*], *sinpó'o*;  
 the 10th: *mangapó'o*, *măygapó'o*
- testicles      *laglágong;* scrotum: *fítli; fítlák:* I castrate.
- than      *mo*
- thank, I      expressed sometimes by: “*umátet*,” “it is well, I am glad,”  
 a term of joyous approval. *umátet ta iyáim nandý ken*



thank, I	<i>sak/ɛn</i> : it is well, I am glad that you give this to me. <i>umātet ta inmālika</i> : it is a cause of joy that you have come. Often <i>kāwɛs!</i> good, well! is used to express thanks.
that	<i>sa, nantjāi, nān tōdɪ</i> , [92-99]; in order that: <i>ta</i> [455; 456; 457]
the	<i>nan; san. si</i> (Personal article); <i>tja</i> (Collective article) [30-40]
thee	<i>sika</i>
their, theirs	[101-111]
them	<i>tjāŋtja</i> [ <i>tsaftsa</i> ]
then, thereupon	<i>et; 't; ya ket; isāed; ketjɛng</i> : [436-442]
there	<i>is sa</i> [ <i>si sa</i> ]; <i>istjɪ</i> [ <i>ɪstji; ɪsdi; sɪdi</i> ], <i>is tjāy, istjāy, [istjɔy]</i> . there is: <i>tjāy. tjāy nan fānga</i> : there is the pot. there exists, is, was, are, were: <i>ɔvoda; ɔvōdāy</i> [362 ff.]; also reduplicated with comparative or intensive meaning: <i>ɔvodaɔvoda</i> there is more...; there is not: <i>ma/ɪd</i> .
therefore	<i>sɬadsi nan...</i> or: <i>sɬya tji nan...</i> and Nom. actionis with suffix -an and possessive endings. [442] ( <i>sɬa nan; amfuyākash si...</i> ; <i>ketjɛng ay</i> )
these	See: this
they	<i>tjāŋtja</i> [ <i>tsaftsa; daɪda</i> ]
thick	<i>āsāsedjɪl</i> [ <i>asasedjɔl</i> ] ( <i>l</i> as in: roll)

- thicket** *fulǎlong; kafilulǎngan.* (dense wood)
- thief** *ak<sup>o</sup>ǎwan; mangǎkǎu.*
- thigh** *ǎpo [ǎpo]; tǎpay [dǎpay, dǎbay];*  
thigh near scrotum: *lǎpyak*
- thin** *ayayǎbid; thin, emaciated: naǎfkod; inyǎbit it is thin*
- thine** [101-111]
- thing** *kǎngnǎn [kǎngnun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimmǎmek—ninimmǎmko—manǎmmim—minnǎmmim.*  
Frequ. and intens.: *nǎmmimǎmmǎmek.*  
“*ma/ǎd nimmǎmmo:* you do not think at all; you have no sense.”  
“*wodǎ is nan nimmǎmko:* you can imagine it; I need not tell you.” See: thought.  
Sometimes *kǎnak*, I say, means: I think (like our: I should say).  
*ismǎkko—inismǎkko—ma/ǎsmǎk—mangǎsmǎk:* I always think of, I always remember. (Cf. *sesǎmǎk*, I remember).  
“I think” expressing uncertainty is rendered idiomatically by *nget*, and *ngin* [306; 342] and *ǎǎǎy nget:* perhaps.
- third** *mamǎt’lo; mayǎǎtlo [mayǎt’lǎ]; one third: kǎt’lǎ;*  
*kat’lǎn si jǎtuk:* a third of a pig.
- thirst** *ǎǎǎu [ǎǎǎu]*
- thirsty** *naǎǎǎǎu [nao/ǎǎǎu]* I am thirsty: *naǎǎ/ǎǎǎak*
- thirty** *tǎlǎn pǎ’o* the 30th: *mamit’lǎ’y pǎ’o*

this, these	<i>nannǎy; na</i> [92-99]; <i>słtǎnǎ; nǎn tǎnǎ</i>
thorn	<i>sifft</i> [ <i>sibft</i> ]; <i>sifft si lǎbfan</i> : thorn of orangetree; thornbush: <i>sibsftit</i>
those	See: that
thou	<i>síka</i>
thought	<i>nǎmmim</i> : idea, intention, plan etc. “ <i>nan nimnǎmko</i> : according to my judgment, as I believe; <i>nan nimnǎmko kawís sǎya</i> : in my judgment he is good.”
thousand	<i>lǎfo; sin lǎfo</i> ; [ <i>lǎbo</i> ]
thrash	<i>fayǎck</i> (pound)
thread	<i>lǎfid</i> [ <i>lǎbéd</i> ] (of fiber; beanstalks); <i>inlǎfidak</i> : I twist, make threat (roll fiber on the knee: J. LXXXIII.)
three	<i>tǎlo</i> [ <i>tǎlǎ; t’lǎ; tǎtlo</i> ]
thrive	<i>ma/ǎyadak—na/ǎyadak</i> (grow straight; see: straighten, <i>uyǎtjek</i> )
throat	<i>alǎgoǎg</i>
throb	<i>inleklekuab nan wǎd</i> : the vein is throbbing. Or: <i>inyǎpyup</i>
through	<i>lumfǎtak</i> (go, pass through); <i>lushkǎwewek</i> (pierce, bore, stab through) <i>legǎwewak—linegǎwewak—malegǎwewan</i> : I bore holes through wood.

- throw *fekáshék—finkáshko—mábkash—mámkash*: I smite, dash to pieces.
- throw across *ḥaktjáŋgek—inḥaktjáŋko—maipáktjang—mangipáktjang*
- throw away *ḥwasádko [ḥerwasádko: tyuasádko]—inwasádko—maiwádsid—mangiwádsid*
- throw back *pashakóngék—inpashákkongko—maipashákkong—mangipashákkong*
- throw beyond *pafasáŋgek—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down *ḥbabak—inbabak—maibában—mangibában* (make fall)  
See: drop.  
*isiptjáŋko—insiptjáŋko—maisíptjag—mangisíptjag.*  
*tokátjek—tinokádko—matókad—manókad* (overturn)
- throw over *ibkáshko—inibkáshko—mafbkash—mangfbkash* (make tumble over); *tokáŋgek*, or *idugáŋko [itokáŋko]*: I throw over, upset.
- throw through *palfúték—inpalfútiko—maipálfud—mangipálfud.*
- throw spears *falfékek; tufáyek; kayáŋgek; fangkáerwek.* See: spear.  
*inpadpadóyak—ininpadpadóyak*: I practice throwing spears
- throw stones *faókek—finaóŋko—mafádog—mamádog*
- thumb *pangamáma*

- thunder** *kitjǝ; kǝlib* [*kǝlib*]. See: strike.
- thunders, it** *ǝngkǝlib* [*ǝngkǝlib*]*—nǝngkǝlib*
- thus** *kǎg tǝnǎ* (like this); *kǎg nannǎy; sidǝ*; “*ǎngnǝm sidǝ!*  
*ǝkam sidǝ!* do it thus!”
- thy, thine** [101-111]
- tickle** *tjakǎyck—tjinakǎyko—matjǎkay—manǎkay*
- tie** *falǝtjck—finalǝdko—mafǎlǝd—mamǎlǝd*: I tie, fetter,  
“imprison”
- tie with ropes** *kagǝdak—kinagǝdak—makagǝdan—mangǎgod*
- tie together** separate strings: *tǝǝpck—tinoǝpko—matǝop—manǝop*; or:  
*tǎktjck—tinakǝtko—matǎkct—manǎkct*  
*fǝtkck—fintǝgko—mǎptck—mǎmtck*
- tie fast together** (bundles): *itakǝtko—intakǝtko—maitǎkǝd—mangitǎkǝd*;  
(also: I tie an animal to a pole).
- tight** *sǎmlǝd*
- till** *inkǎna is... ǝlik* [447]
- time** is expressed by the words: day, month, year etc. (Some-  
times by: *tǎlon*, the region near a town, or “weather”)  
*malǎf nan tǎlon*: “the time became night.”  
*kǎǝwad*, place, is also used for extent of time, space.  
the next time: *is kǎsǝn; is kǎsǝn ǎkyu*: next day, an other  
time

- time**            *ma/íd kaɬmatána ken sak/én*: I have no time.  
*ma/íd kaɬmatána is umüyantáko*: we have no time to go.  
 (*kaɬmatána*: occasion, chance). at the same time: *inkfsan*.  
 times: see "Multiplicatives" [369]
- tin can**        *láta* (Sp.) Preserves in tin cans.
- tire, I**         *feléyek—finléyko—mábley—mámley*: I make tired.  
 Person. *fumléyak—finumléyak*: I am getting tired.
- tired**          *nábley. nabléyak*: I am tired.
- to**             *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik*: to [447]
- tobacco**       *tafágo*
- to-day**        *adwáni; idwáni; is nan ákyu ay náy* (on this day)
- toe**            *pangamáma is nan tjápan* (thumb on the foot): big toe;  
 the other toes have the same names as the fingers, with  
 added: *is nan tjápan* (or: *si tjápan*).  
 Collect. name: *kómət*. *fáwing*: the deformity of the big  
 toe being separated from the others, turning inside.
- together**      *maámong; amín* (all); *maamóngkäyǝ!* come together!  
 (assemble). See [300]  
*infuǝgta* (Dual), *infuegtáko* (Plur.): let us go together!
- toil**            *tsáno*: work
- toil, I**         *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes**     *kāmádis* (loanword)
- to-morrow**    *aswákas; iswákas*. See: day.

- tongs            *síbid* [*sěbid*]; *sibfđek*—*sinibfđko*—*masíbid*: I hold, take iron with the tongs, pinchers.
- tongue          *djfla* [*dfla*]; *ipadjflak*: I cause to lick, i. e. I feed a child.
- to-night        *is mastjím si đvėnin*; *is nannáđy ay mastjím*.
- too              *tsatsáma*; *tsatsáma 'y fánŭg*: too small; *tsatsáma ay đngsan*: too much; *tsatsáma ay akít*: too little, not enough. [too little money, not enough pay: *kólang!* (loanword)]  
*tsatsámaak*: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjákāmí*: you are too harsh with us; you treat us too severely."  
*tsatsámaka ay fánŭg*: you are too small.
- tooth            *föbá* [*fob/á*]: the tooth aches: *inpđek* [*inpđecg*] *nan fobá*. molar: *ɁəɁö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top              *őshon* [*ěsɐn*]; on its top: *is őshöna*.  
*taföngan* [*tabföngan*]: top of house, of roof;  
*togtögó*: top of head.  
*togtögon* [*toktökon*] *si fflig*: top of mountain;  
*tángföu*: top of a low stonewall; see: councilhouse.  
*fđnəng*: top of a wall forming a terrace of ricefields
- torch,  
firebrand        *sfl/lú*, made of *sáəng*, pinewood, used instead of candles.
- touch, I          *aponášhek*—*inaponáško*—*maapónash*—*mangapónash*: I touch, feel, wipe; *ígnak* (hold); *kizváek* (move).  
*línecfek*—*lininěbbko*—*malńeb*: water touches, reaches.  
Person.: *lumńebak*—*linmńebak*; *nan tjěnum lumńeb ken sŭya*: the water touches him.
- toward          *is, si, ad, id, as, ken* [377-395]: *is nan má/yöy*: in the direction.

town	<i>īli</i> ; <i>sinpangīli</i> : the whole town. <i>kailīan</i> : a man of the same town as an other.
track	<i>djālan</i> (way); footprint: <i>tjapán</i> ( <i>is nan lāta, is nan pītek</i> : on the ground, in the mud).
trade, I	<i>ishəkādko</i> (barter); <i>sokādak</i> (change); Person.: <i>sumōkadak—sinmōkadak</i> .
trail	<i>djālan</i> (way)
train	railroad train: <i>tīlin</i> (from Sp. <i>tren</i> : [80];)
tramway	<i>tālānġia</i> ; <i>talābia</i> (Sp. <i>tranvia</i> )
transform	<i>ngəmətjanak—nginmətjanak</i> (I transform myself, as in fables, tales)
translate	<i>kānak is Igólot, is Melikāno</i> : I say in Igórot, English.
transplant	<i>insāmaak—ninsāmaak</i>
trap	<i>obōfūy</i> : fish trap; <i>ōkat</i> : large fish trap, funnelshaped; <i>ātēb</i> : rat trap; <i>sītjok</i> : kind of a basket, net; <i>kōyeg</i> : a basket for catching fish ( <i>mangōyukak</i> ) See: snare; pitfall. <i>pā/vītjck</i> : I set a trap. <i>fengāck—finčngak—mafēnga</i> : I raise a trap. <i>kēnnck—kīnnak—nākna</i> : I catch in a trap.
travel	<i>manālanak—nanālanak</i> ( <i>djālan</i> , way); <i>inliklīkedak</i> ; <i>inlīlġeisak</i> : I travel, walk around
tread upon	<i>katīnak</i> (step); <i>inkatīnak is nan pītek ay nāpshong</i> : I knead the watered soil by treading, stamping.



- treat well**      *öðshdek* (care): I provide with food etc.
- treat ill**      *umilaláyoshak*: I neglect; *anékkck*: I annoy, trouble;  
*tsatsámaak*: I treat beyond measure. See: too.
- tree**      *káyæ* (pine tree); *fáðang*: tall pine tree; *tjápong*;  
*tsaláðöy*: trunk of a tree; *tóngéd*: treestump;  
*pápát/tay*: a group of trees, a sacred grove [*papat/táyan*];  
*págpag*: forest; *bílay*: stems of trees, on which Luma-  
wig's slain sons were carried to Bontoc for burial; the *bílay*,  
planted in the sacred *pápát/tay ad Sókók*, have grown to  
large and fine trees.
- tremble**      *intayéntenak—nintayéntenak*: I shiver;  
durative: *intatayéntenak*. a shiver: *wágwüig*.
- tribe**      *ipékkao* [*ipukáæ*; *ipókao*; *ifákkao*]
- tributary  
brook**      *kínnææ*
- trouble**      *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I**      *onónngck—inonónngko—maónong—mangónong*;  
Person.: *umónongak*;  
*anékkck—inánækak—maónæka*. (Iloc.?)
- trough**      used in irrigation: *talákan* (supported by the beams:  
*táklod*); *líbkan*: a trough or long mortar for pounding  
rice.
- trousers**      *pantalón* (Sp.); *mamantálonak*: I put on trousers;  
*inpantálonak*: I wear trousers.

true	<i>tit / t̃wa</i> [t̃et / t̃wa]; <i>titit / t̃wa</i>
trunk	<i>ágr̃ab</i> (wooden box)
trust, I	<i>abfolút̃ek</i> (believe)
truth	<i>katit̃iwána</i>
try, I	<i>ip̃éngko—inip̃éngko</i> ( <i>inp̃éngko</i> )— <i>maṭ̃peng—mangṭ̃peng</i> . <i>pats̃ásh̃ek—pinats̃ásh̃ko—maṭ̃átsash</i> (Iloc.) <i>t̃ébk̃ek—tiñf̃éngko—m̃áṭ̃f̃ek—m̃áñf̃ek</i> : I try potatoes etc. while boiling, with a stick.
tube	<i>f̃áash</i> (for liquor); see: beverages, <i>f̃á̃yash</i> ; J. CXIV. short tube for meat: <i>lót̃j̃in</i> ; long tube: <i>t̃á̃jong</i>
turn, I	<i>lik̃ás̃hek—linik̃ásh̃ko—maṭ̃k̃ush—miñl̃k̃ush</i> : I turn an object around a vertical axis. <i>iñl̃k̃ush̃ak—niñl̃k̃ush̃ak</i> : I turn myself around (to the right, left or half a turn. while standing); I turn my head or back to someone; I look away. <i>suñf̃ek—siñá̃nik—mas̃á̃ni—mañá̃ni</i> : I turn an object around, upside down; <i>mas̃á̃ni</i> : upside down. <i>faṭ̃nek—final̃ngko—maṭ̃á̃lin—mam̃á̃lin</i> : I turn over (as the pages of books) Person.: <i>iñf̃á̃linak</i> : I turn to the other side, while resting on the ground, I roll from the right to the left side of my body. <i>iñlik̃á̃ctak—niñlik̃á̃ctak; iñpalik̃á̃ctak</i> : I make a turn in walking, change my direction, go to the left or right. <i>sum̃á̃kongak</i> : I turn completely, I come back on my path. <i>k̃el̃l̃w̃f̃ek</i> : I turn a wheel, a top etc.
turtle	<i>p̃á̃k / ong</i>
tusk	<i>s̃á̃ong; s̃á̃ong si f̃át̃ug</i> : tusk of boar; <i>s̃á̃ong si á̃s̃ã</i> : canine tooth of dog.

twelve	<i>sin pōlo</i> [ <i>pō'o</i> ] <i>ya djǎa</i> ; the 12th: <i>mangapō'o ya djǎa</i> ; or: <i>maygapō'o ya djǎa</i> .
twenty	<i>djuǎn pō'o</i> ; the 20th: <i>mamidjǎa'y pō'o</i>
twice	<i>mamidjǎa</i> ; <i>maygadjǎa</i> .
twig	<i>pǎngi</i> ; <i>lǎtǐng</i> (fir twigs for kindling fire)
twins	<i>ǎpik</i>
two	<i>djǎa</i> [ <i>dǎa</i> ; <i>djǎwa</i> ]

## U

udder	<i>sōso</i> ; <i>sōson si fǎka</i> : udder of a cow.
ugly	<i>angǎngalǎd</i> ( <i>ay flǎn</i> ): bad (to see)
ulcers	<i>langǐngi</i>
umbrella	<i>tōtsōng</i> ; <i>pǎyong</i> (Iloc.)
uncle	<i>alitǎo ay lalǎki</i> : father's brother. <i>yǎn/an ǎna</i> ; or: <i>anōtjin ǎna</i> : mother's brother (older than she; younger than she)
uncover	<i>lckwǎfek</i> (lift)

- under            *is tsáo* [tsáw] [405; 408]
- understand     *kékkék* (know)
- undress        *kaáńck* (take away: hat, breechcloth etc.)  
*lafóshak*: undress (a child); *inláfoshak*; *infladák*  
*[infóladak]*: I undress myself
- united          prefix *sin-* [60]; *amín* [all]; *maámong* (assembled)
- unmarried      man: *fobfáńlo*; woman: *mamáńkid* (girl)
- unripe          *íga ká/om* "not ripened"
- untie, I        *fadfáńtjek—finadfáńtko—mafáńfad—mamáńfad*  
*filáńtjek—finiláńtko—mafílad—mamílad* (the breechcloth,  
headgear)  
*obfáńtjek—inobfáńtko—maóbfad—mangóbfad*.  
Person.: *umobfáńtak*
- until            *inkána is... ólik..*; until morning: *is ikáńna's fíbikát*  
[403, 447]; *kíka'd aláńa*: until he comes.
- up              *is tóńgtjéw. ad tjáńya* [409; 410; 412]
- upon            *is, si, id, ad, as; is nan éńsén* [óshon] [406; 408]
- upwards        *is tóńgtjéw; ad tjáńya* [409; 410; 412]
- urge            *íwáńléńtak; íwáńléńtko*: I beseech, request.
- urinate         *unisfóak—inmisfóak*. urinal: *ka/isfóan*;  
Possess.: *isfóak*: I urinate upon.

- urine            *ʃsfo* [*ʃsibɔ*]
- us                *tjǎʔta* (dual, inclus.); *tjǎʔako* (plur. inclus.); *tjǎkǎmʔ* (plur. exclus.) [39 b; 81-84]
- use               I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]  
*ʔtnok* [*ʔdnok*]—*inʔtnok*—*maʔtno*—*mangʔtno*: I use as working tool (from: *tsunɔʔek*, I work); “only said of hard tools, metal instruments.” I use material: *ʔpayak* (I put somewhere): *ngǎg nan mangʔpayam is nan kǎyo?* for what do you use the wood?  
*ngǎg nan mangʔpayam si sa?* for what do you use this?  
*angkǎyck*: I use all up (eat all up).  
I use to: *ʔkǎdko* (custom); *ʔkǎdko ay manǎlan*: I use to walk; or: *umʔngsaak*—*inmʔngsaak*.  
*umʔngsaak ay manǎbla*: I use to smoke.  
*ngǎg nan kotɔk tɔshǎ?* “what is this good for?” of what use is it? what does this mean?  
*ngǎg nan kotɔkmo ay mangʔɛb is nan ǎfong?* what is the use that you build a house?  
*ma/ʔd nongnɔngmo!* you are of no use, worthless!  
(*nongnɔngck*: I care for)
- uvula            *ɔklong*. See: glutton.

## V

vain, in	<i>ma/íd kotókna nan éntsánoam</i> : "there is no use of your working;" you work in vain
valley	<i>tjalálug</i>
value, price	<i>pátek; lágo</i>
vein	<i>óád [wád, uád]</i>
vendor	<i>inilágo</i>
venom	<i>kiwátay [kyuwátay; kiwátsay]</i>
vertebrae	<i>ínget si ítjig [ídsig]</i>
very	<i>tsatsáma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>fli</i>
vine	<i>ángö</i> : leaves and shoots of sweet potato (camote); <i>uáka [wáka]</i> : a liane, a vine "as strong as a rope."
vinegar	<i>kflim</i>

visible	<i>ma/ĭla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek ĩlaen</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kăĭĭ</i> : of man, of bird; <i>in/ngăĕk</i> : of buffalo; <i>ngón̄go</i> : of dog; <i>ing/ngăo</i> : of cat; <i>inĭkĭk</i> : of horse; <i>en̄kôa</i> : of crow.
vomit	<i>inđtaak</i>
vulva	<i>tĭli</i> ; <i>wăđwad</i> (flesh); <i>sĭpid, lăwĭd</i> : clitoris.

## W

wade	<i>kuntjăngak</i> : I cross a river; I wade through the water.
wages	<i>lăgfo</i> ; <i>tăngtsan</i> [ <i>tăngtjan</i> ]
wagon	<i>kalomăto</i> [ <i>kalimăto</i> ] (Sp. carromata, a cab used in Manila)
wail, howl	<i>inanăkoak—ninanăkoak</i> .
waist	<i>kĭtang</i>
waistcoat	<i>salĭgo</i> (Sp. Iloc.); <i>ăklang</i> . See: coat.
wait	<i>săĕdek—sinĕđko—măsêd—mănêd</i> : I wait for, await, expect. <i>sasăĕdek—sisinĕđko</i> : I wait anxiously, a long time. Person.: <i>sĭnĭdak—sinĭđmidak; susĭđmidak; [shoshômedak]</i> <i>insăĕdak</i> : I wait; <i>ilĭlăĕk</i> : I wait, keep watch.





- warm** *đtong. inđtongak*: I am warm; *unđtongak*: I am getting warm; *anitjǝck* [*initjǝck*]*—inanŋtjok—maanŋtjo*: I warm, make warm; *umađtongak*: I remain warm; *paatǝngck*: I make warm, I heat; *inanitjǝak* [*initjǝak*]: I warm myself at the *initjǝan*, fire-place.
- warrior** *fumabfalǝgnid* [69]
- wart** *palđdan*
- wash** *ŋmsck* [*ŋmsck*] *—inmŋsko—mđmis—mangŋmis*: I wash face, hands; Person.: *ŋmisak—ŋmŋsak*: I wash myself, bathe. (without “*đwak*,” body) *fulđak—finulđak—mafulđan—mamǎlu*: I wash my hands (*nan lŋmak*); *uđshak* [*ɿuđshak*]*—inuđshak—ma/uđshan*: I wash (parts of my body, wood, stone, dishes) *liklŋkak—liniklŋkak—maliklŋkan*: I wash my head (*nan ǝlok*) *tsǎ/ǝpak—tsinǎ/ǝpak—matsǎ/ǝpan*: I wash my eye (*nan mǎtak*) *saksǎkak—sinaksǎkak—masaksǎkan*: I wash the privy parts (*ɿadɿadko*) *labfđak—linabfđak—malabfđan*: I wash cloth, a coat, shirt etc.
- wasp** *atŋfayǝkan*
- watch clock** *lŋlǝsh* (Sp. reloj)
- watch, guard** *inǝđlu; inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fǝlđek; aknǎlak*.  
 Person.: *inǝđluak—ninǝđluak. inaknǎlak—ninaknǎlak. totokǝngak—tinokǝngak—matotokǝngan—manotǝkong*: I watch (“a head, lest any dog get it”) *inǝđshtjongak—ninǝđshtjongak*: I watch looking down

- watch** from above; (or: *umōšhtjongak*.)  
*iilǎck*: I watch, see close.  
*lǎdǎmko* — *indǎmko* — *maǎdiin* — *mangǎdiin*: I watch, observe (the enemy)  
*inǎlǎlibak*: I keep awake watching during night
- water** *tjǎnum* [*tjǎnǎm*; *dǎnum*; *dǎnom*]; *katjǎnǎm*: a body of water, river, pond; Gewässer. *tjǎnumak*: I water (irrigate); *manaktjǎak*: I get water. See: pot.
- waterfall** *matoytǎyok*; *tjǎpash* (the rock over which, or out of which water flows)
- wave** *kabǎngaɿ si tjǎnum*; current, ripples in a river: *palǎpo*
- wax** *alǎd*; *lǎngash*: black wax
- way** *djǎlan*; *kǎlsa* (highway, made by the government);  
*ǎla*: direction, as: “*ǎlak ya Alab*: my direct way is to Alab.”  
*is nan kadjǎlan*: on the way (while walking)  
*intǎ nan mǎ/yǎy id Fǎntok?* where is the way to Bontoc?  
*isǎlǎtko*: I obstruct the way; *insǎlatak*: I stand in the way.
- we** *tjǎlta* (we two; you and I); *tjatǎko* (we, inclus.);  
*tjǎkǎmǎ* (we, exclus.) [81-84]
- weak** *lupǎyan*; *nasǎkyu*: a small and weak man;
- wealthy** *gadsǎngyɿn* [*katjǎngyɿn*]. See: rich.
- weather** *lǎwag*; *tǎlǎn*: the fields surrounding a town;  
*tǎlǎn*: is used in some idioms for “weather” or “time”
- weave** *afǎik* [*afǎyɿk*; *abǎik*; *ǎbfǎk*]—*inafǎik*—*maafǎi*—*mangafǎi*.  
 Person.: *inǎfǎyak*—*ninǎfǎyak*. See: loom.

- wedding**      *tsámno*: wedding feast; *finul'fas*: rich man's wedding feast  
*ká'kang*: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.  
*tsumnóak*: I celebrate wedding, make a feast;  
*sá'ngfu*: ceremony on the second day (eating a pig).  
*fushúg*: rest day after wedding.
- wedge**      *pásh'ek. pásh'kek*: I split by a wedge (split)
- weed**      *lalá'dkin; lú'kam* (grass);  
*saká'mmaak—sinaká'mmaak—masakammáan; lú'kamak*: I weed.  
*intjá'losak—nintjá'losak*: I weed the wall of a rice terrace;  
*í'babak*: I weed, clear the ground from trees, hedges; I throw over after cutting into it.  
*kafó'tek—kinafó'tko—maká'fot—mangá'fot*: I tear out, pluck out grass, herbs.
- week**      *domí'ngko* (Sp. Domingo, Sunday)
- weep**      *iná'kaak—níná'kaak.*
- weigh**      *liblá'ek* (Sp. libra)
- well**      spring: *í'b/ib*; small well: *fú'dfud.*
- well**      *is ká'wé's* [411]
- west**      *lú'mnekan si á'kyu*: "sunset."
- wet, I**      *íbfó'ik [íbfök]—ínfök—mábö [máböy; má'föy]*. See: water; soak.

- wet                    *nābōy*; I am wet: *nabōyak* [*nafōyak*].
- what                *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* "what did you say?" or as interj. of surprise: *ngǎg kǎn*.
- whatsoever        *ēlāi ngǎg* [*ulēngǎg*]
- wheel              *kangkǎngō* (Iloc.)
- when               *kǎd?* [35+]; when, conjunction: [443; 444; 445]
- whence,  
    where,  
    whither        *intō* [*ēntō*]: [353].
- whereabouts      *kāwvad* (place; also period, space).
- whet                *palftjek* [*balfdēk*] (sharpen)
- whether              *mo*
- whetstone        *palftjan* [*balfdan*]; *asāan* [*āsān*]
- which?            *sīnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while               conjunction: [444]; a little while: *sin akftan*.
- whip                *fā/ig*
- whip, I            *fayēkek* [*fayfkek*] — *fināiko* — *mafāig* — *mamāig*: whip a horse, punish a man by whipping. Person.: *fumāigak*.

whirl	<i>inlilfwin nan tjeñem</i> : water whirls.
whisky	" <i>fáyash</i> " (an alcoholic beverage made of sugarcane)
whisper	<i>intibtífiak—nintibtífiak</i>
whistle	<i>insfukak</i> [ <i>insfynukak</i> ; <i>insfyokak</i> ] — <i>ninsfukak</i> : I pant, I breathe whistling, after hard work.
white	<i>impókæx</i> . I dye white: <i>papokáæwæck—inpapokáæko—mai papókæx</i> , or: <i>kumáibak is impókæx</i> . <i>æfan</i> : white hair.
who, whom?	<i>sñnu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>æläi sñnu</i>
whole	<i>amñ</i> ; <i>amñ nan lsa'y mōnok</i> : the whole chicken; <i>is nan sin ákyu</i> : the whole day; <i>nan amñ ay ñli</i> : the whole country.
why?	[352]. why not? <i>en adí ay?</i>
wicked	<i>ngāg</i> . <i>mangñsu</i> . <i>láæwa</i> : a wicked action (not person), "it is bad, wrong, forbidden."
wide	<i>anáæwa</i> : <i>ananáæwa</i> (wide shoes, trousers); I make wide: <i>ananaæwáæck</i> .
widow	<i>ilíkas</i> [ <i>ilíkaš</i> ]
widower	<i>ámāsáng</i> [ <i>ámāšáng</i> ]; <i>nađmasáŋgan</i> .

wife	<i>asáɽɽwa ay fafáyi</i>
wild	<i>átab</i> (of animals)
wild buffalo	<i>áyáɽwan</i> [ <i>áyáɽwan</i> ]
"wild cat"	<i>ínyao</i>
wild chicken	<i>sáfag</i> ; wild (and domesticated) cock: <i>karɽɽtan</i>
wild hog	<i>láman</i> ; <i>fángo</i>
will, I	<i>léytjek</i> (like); <i>ek, tek</i> : I go to... [307]; <i>íssak</i> [308]
win, I	<i>afákək</i> — <i>inafágko</i> — <i>maáfag</i> : I win in games; I lose: <i>mááfakak</i> .
wind	<i>tjakím</i> ; storm: <i>límlim</i> ; whirlwind, typhoon: <i>alipóspas</i> ; <i>kalifédfed</i> .
wind, I	<i>ililítko</i> : I wind around, a thread around the finger etc.
window	<i>féntána</i> (Sp.: ventana); <i>táwa</i> (Iloc.)
wine	" <i>tápuy</i> :" rice-wine.
wing	<i>páyak</i> [ <i>báyog</i> ]
wink	<i>inkimkímak</i>
winnow, I	<i>táp/ak</i> — <i>tindáp/ak</i> — <i>matáp/an</i> .

- winnowing tray *līg/ɛl*; [Samoki: *lī/kā*]
- wipe off *poṗōkak—pinopōkak—mapopōkan* (a table, floor, bench)  
*aponāshck—inaponāshko—maapōnash—mangapōnash*: I  
 wipe my face, my hand, body, I touch.
- wire *fālɛd* [*fālod*]. *fālod ay patatjīm*; *ay kātjing*: an iron;  
 brass wire  
*falēŋtjek*: I bind, tie, fetter, imprison.
- wise *manimnūman* (*nimnūmek*: I think); “thoughtful;”
- wish, I *lēytjek* (like). my wish: *nan lēytjek*. a wish: *kalēyad*
- with *mifācgak*: I am, go with... *ifučgko*: I take with me..  
 [300; 391; 401];
- without *ma/fd* [408]; “*inmāli ay ma/fd soklōngna*: he has come  
 without hat”
- woman *fāfāyi*; Plural: *fāfāfāyi*; old woman: *inŋna*;  
 Plur.: *inŋn/na*. See: girl.  
*mikifafāyiak*: I visit the girls' dormitory, the *ōlog*
- womb *fā/i* [*fāö*; *fāöy*] *si ongōnga*
- wonder, I *madödōgēdak—nadödōgēdak*; *matāaak—natāaak*.
- wood *kāyɛ* (generic and specific: pinewood);  
*mangāyɛak*: I get wood, and; I go into the woods to con-  
 sult the omen-bird.  
*tjāpong* (spec.); *alalāsi* (spec.); *balāyin ay tjāpong*: wood  
 for handles, spears etc.  
*kayōck* [*kayēck*; *kayāck*]*—kināyok—makāyo—mangāyo*: I  
 get wood

wood	<p><i>lŭpat</i>: dry wood, fire wood. <i>págpag</i>, <i>kakáyuan</i>: grove, forest. See: grove.  <i>māishēno</i>: fire wood.  <i>minlŭpatak</i>: I get dry wood, break it off from a tree  <i>mamādingak</i>: I gather dry wood from the ground.  <i>báding</i>: any dry firewood.</p>
wool	<i>tsáŭdsud</i> [ <i>tsóŭdsod</i> ]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
word	<i>kālŭ</i> (speech, language)
work	<i>tsáno</i> [ <i>tjŭno</i> ]
work, I	<p><i>tsunóck</i> [<i>tsunŭck</i>; <i>tjunóck</i>; <i>tsŭnck</i>; <i>tsŭn/nck</i>]<i>—tsŭn/nok—mátno—mán/no.</i>            Person.: <i>ěntsŭnóak</i> [<i>intjŭnoak</i>]<i>—něntsŭnóak</i>  <i>"ma/ŭđ ěntsŭno is nan katalŭnan! no work in the fields! (on holiday)"</i>            Causat.: <i>patnóck—inpátnok—maipátno—mangipátno</i>: I order to work.  <i>inlagfóak—ninlagfóak</i>: I work for wages.  <i>mamógnakak</i>: I go out to work. (<i>fógnak</i>: work day)  <i>insámaak—ninsámaak</i>: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.</p>
workman	<i>tsunwŭtsŭno</i>
world	<i>ŭatáŭwŭa</i> : <i>nan láwŭg</i> .
worm	<i>kŭllang</i> (also: little boy, baby); <i>fŭkis</i> : vermin, maggot.
worse	<i>amáméd</i> ; <i>umamámédak</i> : I am getting worse.
wound	<i>fákkag</i> (caused by cutting, hitting, striking)



- wound, I      See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I      *ĩwĩsak—iniwĩsak—maiwĩsan—mangfwis*: I wrap into a blanket: *fwis* [*fwish*]  
*mangfwĩsak—nangfwĩsak*: I wrap myself (in a blanket)  
*komõnak—kinomõnak—makomõnan—mangõmon*: I wrap into linen, paper, a mat etc.  
 I unwrap: *kañuck nan fwis, nan komõna*.
- wrapper      *komõna*; wrapper of cloth, paper, linen.
- wrestle      *intjfpabak—nintjfpabak*: Person. of *tjipãpek*: I catch.
- wring, I      *sidsĩdak—sinidsĩdak—masidsĩdan—manĩdsid*: I wring wet cloth.
- wrist      *pangatsĩngan* [*pangatjẽngan*]
- write      *kalãyak* (mark by scratching, branding, cutting, carving).  
*sulãdak—sinulãdak—masulãdan—manũlad*. (Iloc. etc.)  
 Person.: *inkãlayak—ninkãlayak*. *insũladak—ninsũladak*.  
*pasulãdek — inpasulãdiko — maipasũlad*: I make write, I order to write.
- wrong      *ngãg* (bad); *lãvva* (morally bad, forbidden, wrong, indecent); *olõlãy* (very bad; wicked; still worse than *lãvva*);  
 Tucucan: *lãveng*.  
 this is wrong, not correct: *fakẽn sa!* [323].

## Y

- yard            *tjila* (court); *fađngan*: yard around a house;  
*aɾɾɔŋtjan*: place outside the house but under its overhang-  
 ing roof. (See: burden)
- yarn            *láfíð*
- yawn           *in/áábak—nin/áábak*
- year            *taɾɾɔŋ* [*taɾɔŋ*; *taoŋ*]; last year: *nan taɾɾɔŋ ay inmáy*,  
*ay náłosh*; *tłınmaɾɾɔŋ*; *idtaɾɾɔŋ*.  
 next year: *nan taɾɾɔŋ ay umáli*; *is kasłn taɾɾɔŋ*.
- yell, I           *én/ngáoak—nén/ngáoak*: I yell before battle, shout to the  
 enemy, challenge them; or: *éngkoláluak*.  
*én/ngaoɾɔáak*: I shout, yell while returning from success-  
 ful headhunting.
- yellow          *fákłngi* (probably the yellow blossom of a plant called  
*fakłngi*)
- yes             *óy! ɔéŋ!* [*əčn*] (*ɔéŋ*: expresses the listener's attention;  
 he utters it now and then while an other speaks to him).
- yesterday      *adúgka* [*idúgka*]; day before yesterday: *kasłn adúgka*;  
*is kasłn úgka*; *adidłna* [*aditłna*].
- yet             *tjitjítja*: [314]; not yet: *tsáan* [324]; *tsáan pay*.  
 Cf. *tsă* [310].

- yonder**      *istji* [*istjĥy*, *istjĥi*, *sidi*]; *anōka!* you yonder! *anĥn!* you yonder! [144].
- you**            *sĭka* (singul.); *tjākkāyĕ* [*dakayō*] (plural)
- young**        young man: *fobfāĥlo*; young woman, girl: *mamāgkid*; *fobalĥan*: handsome young man.  
*anōtji* [*inōtji*]: younger brother or sister.  
*ongōngaak*: I am young.  
*ĥnānak*: young of animals (or: *fumālo ay...*).  
young dog: *ōkēn*; young chicken: *ĥmpas* [*ĥmpash*]; young bird: *ānak si ayāyam*, or: *gōyad ay ayāyam*. *āmrag*: young pig. *fumālo ay kōsha*: young cat. *ĥnānak ay nēang*: young buffalo. *ĥnānak ay kafāyo*, *fumālo ay kafāyo*: young horse. *inlēnglēng*: young, fresh plant.
- your, yours**    [101-111].
- youth**        *kā/ongōnga*: childhood. *ĥnkāna 's san kā/ongōnga*: from childhood on. *is nan kā/ongōnga*: in childhood.







PART III

TEXTS





## PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

### TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igorot as Lumāwig. On the day before the Igorot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

\* \* \* \*

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthily assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: "The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world."

The Contents of this Part III are:

- |                             |                              |
|-----------------------------|------------------------------|
| 1. Lumāwig                  | 7. Kolling                   |
| 2. Headhunters' Return      | 8. The Monkey                |
| 3. The Battle of Calōōcan   | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia                    |
| 5. The Stars                | 11. Songs.                   |
| 6. Tilin                    |                              |



## LUMAWIG

*Wōdā nan sināki ay māngānub ay ānak si Lumāwīg. nan fatāwewa* 1.1  
 There two who hunted, sons of Lumawig, the world  
 were brothers

*ma/īd fīlig; tsādā nan fatāwewa, et mo māngānubtsa, ya ma/īd ka=*  
 there are moun- flat the world so when they hunt, there is no catch-  
 no tains;

*īsādtan nan lāman ya nan ōgsa. — isāēd kanān nan yān/a en* 2  
 ing-place of the wild pigs and the deer, then says the older brother

*“poshngēnta'd nan fatāwewa, ta makōlud nan fīlig.” isātja'd*  
 let us inundate the world that become rough the moun- Then they  
 (“arise”) tains.

*en pōshngēn ad Mabwdbodōbwēd. kctjēng nāpshong nan fatāwewa.*  
 go to inundate at Mabudbodubud. Then was watered the world.

*— isāēd kanān nan yān/a en “ēnta'd manalākong.” isātja'd* 3  
 then says the older let us two go to put a trap. Then they  
 brother

*en isalākong nan sāngi ad Mabwdbodōbwēd. isātja'd fengāēn nan*  
 go to use as trap the head-basket at Mabudbodubud. Then they raise the

*sāngi ya āngsan nan nākna ay lāman ya nan ōgsa ya nan tākē.*  
 basket and much is the booty; wild pigs and deer and people.

*— kctjēng nalāfug amīn nan tākē. wōdā nan sināki ay natākē* 4  
 then had perished all the people. There are a brother who alive  
 and sister were

1.5 *ad Pókis. - ketjǝng inǝstjong si Lumǎwig ya ostjǝngǎna'd Pókis ya*  
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

*ketjǝng is igǎ kalǝneb; et sǝya nan natakeǝan nan sinǎki.*  
 it is the only not reached (by water); then it (is) the abode of the brother  
 (place) and sister.

6 *- isǎed lumǎyuk si Lumǎwig ya kanǎna en "ket tjakǎyǝ shǎ!" isǎed*  
 Then descends Lumawig and says Oh, you are this! Then

*kanǎn san lalǎki en "tsǎkǎmǝ na ya nay nashkǎǎkǎmǝ!"*  
 says the man we are here and here we freeze.

7 *- isǎed fǎǎlǝn Lumǎwig nan ǎsǝna ad Kalǎǝwǝtan ya nan ǝgsa.*  
 Then sends out Lumawig his dog to Kalauwitan and the deer.

*isǎed ǝukyǎt nan ǝgsa ya nan ǎsu ay ǎmǝy ad Kalǎǝwǝtan*  
 Then swims the deer and the dog, going to Kalauwitan

*ya umǎatsa is nan ǎpuy. isǎed isigtsǎn nan Lumǎwig tjǎǎtja.*  
 and they get the fire. Then awaits Lumawig them.

8 *- kanǎna en "tǎddo adǎtja umǎli!." isǎed umǎy si Lumǎwig id*  
 He says how long they do not come! Then goes Lumawig to

*Kalǎǝwǝtan. isǎna'd kanǎn is nan ǎsǝna ya nan ǝgsa en*  
 Kalauwitan. Then he says to his dog and the deer

*"nangkǝkǎyǝ tǝǝmǝngǎǝ is fǎǎlǝn is ǎpǝy." isǎna'd kanǎn en*  
 why! you delay the sending for fire. Then he says

*"ǎyed! yǝǝy/yǝ nan ǎpuy ad Pókis; ta ǝlak tjǎkǎyǝ!"*  
 get ready! bring the fire to Pokis; let me watch you!

9 *- ketjǝng umǎytja 'sh san kǎǝwǎna nan pǝshong ya madǝy san ǎpuy*  
 Then they go into the middle of the flood and dead is the fire

ay ináatja ad Kalawwítan. -- isána'd kanán en "nangkókáyú" L.10  
 which they had at Kalauwitan. Then he says why! you  
 taken

tjæmóngaræ si fádlèn. kasnyu'd yóí; ta iildák od tjákkáyú! ketjéng  
 delay the Again you bring; let me you! Then  
 sending. must watch

iildéna ya nadóy san kóan nan ógsa. isáed kanán Lumáwig en  
 he and was that of the deer. Then says Lumawig  
 observes extinguished

"ádpay ákísh madóy nan iníŋnan nan ásu 'y tjáú."  
 it will surely also be extinguished the holding of the dog yonder

— isáed ínkyat nan Lumáwig, úmtsán ya pinfánishna nan ápuý ay 11  
 Then swims Lumawig, he arrives and takes quickly the fire that

iníŋnan san ásuina. isána'd íd/án ad Pókis. isána'd ídnét nan ápuý  
 had his dog. Then he takes(it) to Pokis. Then he builds a fire  
 brought

ya inítjééna nan sínáki. — ketjéng mástjok nan tjénum. isáed 12  
 and warms the brother and Then evaporates the water Then  
 sister.

kanán Lumáwig en "tjákkáyú ay sínáki inasáwákáyú!" isáed  
 says Lumawig you, brother and marry! Then  
 sister

kánan nan fafáyi en "sfa ma ngén; siádnay nángkò kakáfsu, tay  
 says the woman: this may perhaps but, why! abominable be-  
 be right (it is), cause

sínakfákámí." ketjéng si Lumáwig inasawóóna tjáttja. ket malídon  
 we are brother Then Lumawig united (married) them. Lo! pregnant (is)  
 and sister

nan fafáyi. ketjéng makánaktja. — isáed potlóngén Lumáwig nan 13  
 the woman. Then they had many Then cut off Lumawig  
 children

ángsan ay tánæb. isána'd kanán is nan tánæb, is nan djáwa 'n  
 much reed. Then he says to the reed, to two (of them)

- L.13 "əngkālīkǎyǎ'd ay djǎwa ay tǎnɐb," ya nəngkālītja 's kǎlīn si  
you must speak, you two reeds. and they spoke the dialect of

- 14 iKinaang. - inpakaliəna tǎtjtja ay djǎa is kǎlīn si imMaligkǒng.  
Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djǎa pakaliəna tǎtjtja is kǎlīn si iSadsǎnga. isǎna'd tsa  
two (other) he bids to them the dialect of Sadsanga-men. Then he con-  
speak tinues

inasǎwɐwɐn tǎtjtja. San djǎa ay imMaligkǒng nakǎnaktja 'd  
marrying them. The two Maligkong-people had offspring at  
uniting

Maligkǒng; san djǎa ay iKinaang nakǎnaktja ad Kinaang.  
Maligkong; the two Kinaang-people had offspring at Kinaang.

- 15 ketjǐng tja maǎngsan nan tǎkɐ. ketjǐng tǎtjtja nan umli is nan  
Then they multiplying the people. Then they are inhabitants of the  
kept

- 16 fatǎwɐwa. - ketjǐng pakaliəna san djǎa ay tǎnɐb ǎkis is kǎlīn si  
earth then he bids to speak two reeds again the  
(other) dialect

iMǎmid. ketjǐng makǎnaktja. ketjǐng tǎtjtja nan umli is nan  
of the then they had offspring. Then they are inhabitants  
Mayinit-men,

fatǎwɐwatja. isǎdɐ wɐdǎ nan iniFɐwang, iniTukǎkan,  
of their region. Moreover there are the Baliwang-men, the Tucnan-men,

- 17 iniKǎnǎǎ, iniTǎfeng, iniFǎlig. - ketjǐng mǎwǎlǎsan nan  
the Kǎnǎ-men, Tulubin-men, Barlig-men. Then is distributed the

fatǎwɐwa is nan tǎkɐ. ketjǐng tsǎma'y ǎngsan nan tǎkɐ.  
world to the people. Then very many the people.

- 18 ketjǐng isǎna'd patɐfɐɐn san ǎsɐn ad Lakǎngao. isǎna'd kanǎn en  
Then, then he makes grow the salt at Lakangao. Then he says



*“inafũyũkăyũ’d!”*      *ya năôto*      *san ăsĩn.*      *isăna’d*      *kanăn cn* <sup>L.18</sup>  
you must boil down (salt);      and boiled was      the salt.      Then he      says

"inilagókăyê'd!" ya adítja kékken ay mangilágo is san ášín, tay  
you must sell (it) and not they know (how) to sell the salt, because

*intsatsāērweish*    *nan kalitāko*. – *isāna'd atōnēn ad Mīnid et tumōfo*    19  
straightforward                      our speech.    Then he removes(it) to Mayinit,    then grows

*nan āsín. isāna'd kanān en* "inilagōkāyū'd" – *isāna'd kanān en* 20  
(there) salt. Then he says you must sell (it) then he says

*“nǎngkō, kas̥sǎ nan ɛŋkaliǎnyu; ɕt isna ɕd nan tōktsum nan ʌs̥in*  
 why! nice and (is) your speech so here be the seat of the salt,

ay nay. tjākāyū nan minkōa is nan āsīn, tay nannāytja 'y iFēntok  
here, You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsāwēish nan kālītja. laglāgo ngēt nan kōān tjiātōnā.”  
is harsh their speech. Purchase may be the property of these.

- *ketjəŋg isána'd kǎnǎn ákis ön 'éŋgkǎyǐ'd umǎla, ay iFǎntok,* <sup>21</sup>  
Then, then he says again you must go to get, Bontocmen,

*is bīda, ta kapěnyū is fānga.*     *ketjěng kapěntsa ya adī mashāyug.*  
 clay that you make                  pots.                  Then they make, but not wellshaped.

– *isána'd kanán cn "nángkō, fakén tjăkăyŋ is inkăib si fǎnga. laglǎgo* 22  
Then he says why? not you (are fit making pots. Purchase  
for)

nget nan koɖɣu, tay adɣu kekken nan tsak ibɣakɔfakɔ ken  
may be your because you not know (mind) my often telling (it) to

*tjākǎyǐ.*" – *isǎna'd atónèn ad Samókí nan fǎnga. isǎna'd kanǎn* 23  
you. Then he removes to Samoki the pottery. Then he says

- 1.23 *en* "éngkǎyǎ'd umǎla, ay iSamóki, is bída, ta kapényǎ is fǎnga."  
 you must go to get, Samokimen, clay that you make pots.

*isǎtja'd én umǎla ya kapéntja ya mashǎyug nan fǎnga.*  
 then they to get (it) and make and wellshaped (are) the pots.

- 24 *- isǎtja'd kinǎéb, ya kanǎn san Lumǎwig en* "éngkǎyǎ'd ilǎgo nan  
 Then they had made and says Lumawig you must go to sell

- 25 *kinaǎpyu ay fǎnga."* éntsa pay ilǎgo ya mǎl/an. *- isǎna'd kanǎn*  
 your which pots. They go, indeed, to sell, and great many. Then he says  
 making, are

*is nan iSamóki 'n* "tǎkǎyǎ 'sh minkóǎ is nan fǎnga" *isǎna'd kanǎn*  
 to the Samokimen you (are fit owners of the pottery. Then he says  
 for  
 being)

*en* "tǎkǎyǎ ay iFǎntok! nan lǎgon nan kǒǎyu, tay natsǎwǎish nan  
 you Bontocmen: purchase your because straight-  
 property forward (is)

*kalfyǎ."* ketjǎng tǎ's okókud. — *si Mǎlkod nan ninokókud.* —  
 your speech. Ended here the tale. — Malkod (is) the narrator. —  
 (this is all)

- 26 *Wódǎ san sinǎki ay fǎfǎfǎyi 'y éntsa mamalǎdong ad Lǎnao; ya*  
 There are two sisters who went gathering beans at Lanao and

- 27 *wódǎ sh' Lumǎwig ay inǒshtjong ad Patongǎlu. - isǎna'd, kanǒ,*  
 there is Lumawig who looks down at Patongalu. Then he, it is said,

*kanǎn en* "tǎk od flǎèn tsǎftsa." *isǎed úmtsán ya kanǎna 'n*  
 says let me go to see them. Then he arrives and says

- 28 "kǒ tsakǎyǒ sha ay?." — "tsǎkǎmǎ mǎn na ay mamalǎdong ya nay adǎ  
 why! you (are) that? It is we indeed gathering beans and here not

*katsǎkǎw nan falatǒngénmi."* — "adǎ man katsǎkǎw tay sǎka 'y yǎn/ǎ  
 is sufficient our getting beans not sufficient because you older sister  
 (picking)

*ya éngka émiémish."* – *isáed kanán san yáñ/ă ay mangángo ön* L. 29  
 go always bathing. Then says the older laughing

*"ngăg kan aykôka umôoshtjong?"* *"isáed kanán Lumáwig ön "ináka'd*  
 why do you look down? then says Lumawig hand (me)

*si íshang is sinláí is nan falátong!"* – *ketjéng áktan san inótji;* 30  
 a single pod of the beans. Then gives one the younger sister

*ketjéng ipágpag san Lumáwig san sinláí ay falátong is nan tayáan.*  
 then shells Lumawig the pod of beans into the basket.

*ketjéng ya mápno. ketjéng yáket inangángo san inótji. – ketjéng* 31  
 Then (it) is full. Then indeed laughs the younger sister

*kasín kanán nan Lumáwig en "ináka 'sh ísha 's tayáan; ta issáka'd*  
 again says Lumawig hand (ne) the other basket; you will

*kasín umáktan is sinláí."* *ketjéng ipagpáгна is nan katayyáan ya*  
 again give (me) a pod Then he shells (it) into the basket and

*mápno ákis. isátja'd éntotôya san sináki ya kanántja en "năngkô*  
 it is full also. Then they converse, the two and they say why!  
 sisters

*nay ninkápno nan djáwa 'y tayáan."* – *ketjéng kanán nan Lumáwig* 32  
 here were filled the two baskets. Then says Lumawig

*en "sumáka 'y inótji ta éngka umála 'sh tölô 'sh tayáan."* *ketjéng*  
 go home you younger that you go to get three baskets. Then  
 sister

*sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken*  
 goes home the younger to get baskets. Then says the younger to  
 sister

*inána 'n "umálaak is t'ló 'sh tayáan."* – *isáed kanán inána 'n "intô* 33  
 her I shall get three baskets. Then says her where  
 mother

- 1.33 *man la mangalányu 'sh tji? náńgkō akiakft san falátong."* *isháed*  
 then do you get that? why! very few (are there) beans. Then

*kanán san inótji en "tjōi man si fobáléan ay aláena nan sinlái;*  
 says the younger There is indeed a young man who takes the pods  
 sister

- 34 *ipagpánga is nan tayáan ya inkakápnō."* *isáed kanán inána en "aykō*  
 he shells (them) in the basket and it was filled. Then says her mother is

*laréwátji? yám/mo aláem nan tölō'y tayáan!" isá'd kanán amána 'n*  
 this wrong? well then, take the three baskets Then says her father

- 35 *"stnu nan katakéen tōshā?" – ketjéng íd/án nan ánótji san tolō'y*  
 who (is) the person there Then carries the younger the three  
 sister

*tayáan. ketjéng aláen ákis nan Lumáwig nan tölō'y lái ya tsána*  
 baskets. Then takes again Lumawig three pods and he

*pinigáktjeng ay mangipágpag is san tölō 'y tayáan. ketjéng*  
 distributes shelling (them) into the three baskets. Then  
 quickly

- 36 *ninkapnótja ákis – isáed kanán nan Lumáwig is nan sináki en*  
 they (are) filled also Then says Lumawig to the sisters

*"isááyá'd nan djáwa 'y tayáan ay nay." ketjéng isáan nan sináki*  
 take home the two baskets here. Then take home the sisters

- 37 *san djáwa'y tayáan – isáed kanán tja amátsa ken inátsa en "aykōyu*  
 the two baskets. Then say they their father and mother, did you

*pináyan amín?" kanántja en "pináyanmí tay tjái mam pay si laláki*  
 fill all they say we filled (them) because there verily a man  
 was

- 38 *ay fúmátjang ken tjákámí ay sináki ay inóak."* *isáed kanán nan*  
 who helped us sisters to get beans. Then says

*amátja en* "ay! *engkäyú'd ta aláènyu nan ib/ána, ta issákayu'd* L.38  
 their father ah! you should go that you get the other, that you will  
 companion

*sumáa ay tóló.*" *ketjéng umáyitja ya mafubwágtja ay sumáa.*  
 come (all) three. Then they go and walk together going  
 home home.

*ketjéng sumáobtja paya. isáad san laláki nan awéwádna ad Ip/íppit.*  
 Then they arrive, surely. He puts the man his burden at Ippit.  
 down

— *isáed kanán nan Lumáwig en* "éngkäyú'd *ta kanányu ken amádyu,* 39  
 Then says Lumawig you should go that you ask your  
 father,

*mo makisáadk et is áfongyu.*" *isátja'd íbfaka is nan ken amátsa en*  
 if I ought to go into your house. Then they ask their  
 along father

"aykó *makisáa 't nan fobfállo 'y tjái?*" — *isáed kanán amátja* 40  
 shall come the young man yonder Then says their father  
 with us

*en* "ya *aykó ngág ta adí makisáa?*" *isáed sumákong san inótji*  
 "why should not come with you?" Then returns the younger  
 he sister

*ya óna ayákan san laláki ya énfúegtja ya sumá/ubtsa is*  
 and goes to call the man and they go together and arrive at

*áfongtsa. isáed tawééktswé san fobfállo ya énisáysuy is*  
 their house. Then sits down the young man and breathes under  
 (cools himself)

*nan awéwádsan. — isá'd kanán nan áman nantódtja 'y sináki en* 41  
 the roof (outside). Then says the father of those sisters

"*sumképka!*" *isáed sámkép san Lumáwig ya panáwshána san tjénun*  
 come in! Then enters Lumawig and "directly" water

*ay mangíbfáká. ketjéng kanán amátsa en* "sána *kay nan tjénun!*"  
 he asks for. Then says their father here is the water.

- 14.42 - *ʔshá'd umáa san Lumáwig is nan tjénun ya sonsóngéna ya kanána*  
 Then gets Lumawig the water and smells and says

'n "mo makiiliak ʔsna, ed kumʔtsiak ya makánakak."  
 if I dwell with you here then I shall become strong and father of many children.

- 43 - *ketjéng maæwéid páyá. patckwádna san kólong. ketjéng*  
 Then it is morning. - he bids to open the chicken coop. Then

*fumálatja pay nan mónok ya san ʔmpas ya kanána 'n "ngágkan, aykð*  
 come out indeed the chicken and the chicklets and he says why, are these

*ketjéng na 'sh monðkyu?" ʔsáed kanán san amátsa en "ketjéng pay*  
 all of your chickens? Then says their father it's all, indeed,

- 44 *sa 'sh pasiksʔkpénmi."* - *ʔsáed kanán nan Lumáwig en "inyáikáýá'd si*  
 this of "our raising (in coops)" Then says Lumawig you shall bring

*móting ay, ta mikmíkak tsaftja."* *ketjéng mikmikána nan ʔmpash;*  
 rice-meal that I feed them then he feeds the young chickens

- 45 *kóytsa'd mangmangálak ya kakáæwéitan. - ʔsána'd ákis kanán*  
 lo! they grow to be hens quickly and cocks Then he again says

*en "ya kad nan futágyü 'shna?" ʔsáed kanán san amátsa en "ya*  
 and how your pigs here Then says their father well,  
 many

*ketjéng pay nan ʔsang ay kánának ay óko is tsámi tsuhtsukánan."*  
 all is indeed the single (with young) sow for our raising.  
 (having just born)

- 46 - *ʔsá'd kanán san Lumáwig en "payányu'd san kákwán is ángö,*  
 Then says Lumawig you shall fill the pail with sweet-potato-leaves,

*ta ck taláan."* *ketjéng talána san amómok ya kóitsa'd ákis*  
 that I go to feed. Then he feeds the young pigs and lo! they also

*mashangñyên ay nasîken nan fâtug yaket fâfjüy ay tsaktsagôag* 46  
hasten to grow the pigs and boar, so as to be big

*yaket nan fâi ay ôko ya tsaktsâki. - isâcd kanân san amâtsa en* 47  
and the mother-sow is large. Then says their father

*“ya! umafóngkăyu man cd is nan yân/â.” isâcd kanân san Lumâwig*  
well! you should marry the older sister Then says Lumawig

*en “nan pay inôtji 's inasâwewak.” - isâcd kanân amâtsa en “uangkô* 48  
the younger is to be my wife. Then says their father why?

*kăwîs mo asawewâim nan yân/a; tay nangkô kăwîs nan maikâbkb*  
it is good if you marry the older because why good it is to “take off first”

*is nan yân/a.” isâcd kanân san Lumâwig ön “nan inôtji 's inasâwewak.*  
the older. Then says Lumawig the younger is to be my wife;

*kct ketjêng!” - isâcd kanân san Lumâwig en “tsumnotâko mân cd.”* 49  
and that's all! Then says Lumawig we should have a feast

*isâcd kanân san kashûdna en “tsâkâlâ'sh sa! intô nan umâlam si*  
Then says his his “you?! - nonsense!” where do you get  
brother-in-law

*îdnom? nângkô pâkû cd ma/îd; nêang cd ma/îd; fâtug cd*  
your wedding-feast? why? rice there none; beef there none; pork  
would be would be

*ma/îd; mônok cd ma/îd.” - ya ishâcd kanân Lumâwig en* 50  
there chicken there none, and then says Lumawig  
would be none;

*“adîkadak si idnotâko.” isâcd kanân san kashûdna en “intô man*  
I shall provide for our wedding-feast Then says his where pray  
brother-in-law

*la nan umâlaam si îdnom? mfd âshîâshim ay mangwâni en*  
will you get your wedding-feast not are you ashamed to say

- L. 51 *'tsumnotáko?'* — *isháed kanán Lumáwig ken kashádna en 'nángkō*  
 let us have a Then says Lumawig to his why  
 wedding-feast brother-in-law

*mfd nongnōngmo, tay tsatsáma nan umipááslam ken sak/én!*"  
 nothing you are worth because very much you make ashamed me

*isána'd kanán ken asáwvāna en 'énta'd ad Lánao tay sfa ay*  
 Then he says to his wife let us two go to Lanao because right  
 (it is)

- 52 *umafónganta; — tay tsatsáma 'y umipááshi sh' kasáú ken sak/én."*  
 (for)our weddingplace for very much makes ashamed the brother-in-law me.

*ketjéng inmáytša 'd Lánao ya isátja'd éntotóya ay sinasháwva;*  
 then they went to Lanao and then they speak as husband and wife.

*kanán nan Lumáwig en "tjumnōta mān ed!" ketjéng tjumnōtsa.*  
 says Lumawig we two ought then they have a  
 to have a feast wedding-feast

- 53 — *isáed ffbikát; isáed én minpaála is tsäláädöy, isáed ámmüy*  
 Then (it is) morning; then he goes send out for trunks of trees. Then go  
 to

*nan tákæ ay umála is tsäláädöy ya fanabfánaníg nan ináatsa*  
 the people to get trunks of but very small (are) they  
 trees; brought

- 54 *ay tsäláädöy. — isáed kanán san Lumáwig en 'fákōn sa 'sh tsäláädöy,*  
 tree-trunks. Then says Lumawig not right these trunks

*tay fanabfánaníg; ta kay sak/én ya is én umála 'sh tsäláädöy."*  
 because very small "let me go to get" tree-trunks.

- 55 *isáed umhý ad Kádkad san Lumáwig. — sibéwēna nan tsaktsákō ay*  
 Then he goes to Kadkad, Lumawig. he cuts down large

*fádang ay djáwva. intedéc 'd Kádkad ya fekashína nan fátang ad*  
 pine trees two he stays at Kadkad and hurls the trees to



*Lánao. isána'd kanán is nan tákæ'n "sá ma adjí sa nan tsaládöy* 1.55  
 Lano. Then he says to the people the right indeed, these, the trunks  
 kind

*ay nay kay! engkäyú umála ya fanabfánaníng" - isána'd kanán en* 56  
 here for- you went to get those very small ones. then he says  
 sooth

*"ikaibyá'd sa nan tsaládöy; ta engkäyú'd umála 'sh báygog." isátja'd*  
 use these tree-trunks; go ye to get kettles Then they  
 (make ready)

*inyái nan sinpó'o 'y báygog, ya ketjéng isugftja ya tjauumántja*  
 brought ten kettles, and then they put on and filled with water  
 fire

*nan báygog. - isácd kanán nan kashúdna 'n "ya! intó ma ádji* 57  
 the kettles. then says his brother-in-law well! where, indeed,  
 (is)

*nan fínáyæ? nángkö línmag nan tjénun ya adímpáad nongnóngén*  
 the rice? why, there boils the water and you not at all care for

*nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangíkad*  
 the rice then says Lumawig I (am) the one caring

*ay umála 's fínáyæ." isána'd tsa italóntón san ísa 'y kólug ay*  
 to get rice Then he "often" passes the one basket

*fínáyæ is san líma ay báygog. ketjéng ya ninkáþno san líma ay*  
 with rice to five kettles. Then they are full, the five

*báygog. - isácd kanán nan kasúdna en "ya, nongnóngim ma ádji nan* 58  
 kettles. Then says his well! you provide indeed  
 brother-in-law

*ídnótáko." isácd kanán san Lumáwig en "sak/én man is íkad."*  
 our Then says Lumawig I (am to) care  
 wedding-feast.

*isána'd yíshtjádén ya mangonóna'd san ógsa. - isána'd kanán en* 59  
 Then he calls: and first come some deer Then he says  
 "yishtjau!"

1.59 "fakōnkāyū 'sh umāli tay finulīas na." isācd kasīn ēnyīstja ya  
 not you (ought) to come; because a pig this Then again he calls and  
 wedding-  
 feast

60) umāli nan fātug. - isāna'd kanān is nan tākē en "wāshtjin tjiāmpap  
 come pigs. Then he says to the people each of you catch

si kōāna!" isāna'd kanān is san kāsūdna en "nantjūi tsaktsāki 's  
 his own! Then he says to his brother-in-law that big one shall be

tjipāpēm!" tjīnpab nan tākē nan kōātja ya igā makātpap san  
 your catching. Had caught the people theirs, but not could catch

kāsūdna. inblīnbōyna ad Pabālid; isāna'd ākis panlōngēn ad Kātsuk.  
 his He chased (it) to Pabalid; then he again drove back to Katsuk.  
 brother-in-law

isācd ya nalinglīngcet. isācd angangōēn san kāsūdna 'y Lumāwīg.  
 then he is sweating much. Then laughs (at him) his brother-in-law Lumawig.

61) kanān nan Lumāwīg en "taddō adīm pāad tjipāpēn nan kōām?  
 says Lumawig how long do you at all catch yours?  
 not

nāngkō nakatpāban nan tākē ya ketjēngka's adī pāad makātpap is nan  
 why! could catch the people, and alone you not at all can catch

kōām; nāngkōm āmpon inpāfnosh! ta kay sak/ēn ya is mānpap!"  
 yours why, until it gets thin! "let me be (he) who shall catch"  
 (you chase)

62) isācd tjipāpēn san Lumāwīg ya pinsikyāna nan udjīdji ya  
 Then catches Lumawig and quickly grasps the hindlegs and

pinisiblōyna. isāna'd kanān en "intō pan; nāngkō mānūtpap ya  
 lifts it up quickly. Then he says where pray; why, it's easy to and  
 (is it) catch,

adīka pāad makātpap; nāngkō, nakatpāban nan tākē ya adīm pāad  
 you not at all can catch why, they could catch, the people, and you at all  
 do not

*tjipápen nan kóam.*" - *isáed kanán nan kasádna 'n* "mo *kö man tay* 1.63  
 catch yours Then says his Of course because  
 brother-in-law.

*finléyko éna, íssam tjipápen.*" *isháed kanán nan Lumáwig en* "nay;  
 I tired (it) first, then you catch. Then says Lumawig here it is,  
 will

*sagfátim!*" *ketjéng sagfátén san kasudna ya impolígwed ya kasín*  
 carry (it)! Then carries (on his his and it struggles and again  
 shoulder) brother-in-law

*lumáyao.* *ketjéng kanán Lumáwig ken kasádna 'n* "nángkö, mfd 64  
 it runs off Then says Lumawig to his why! nothing  
 brother-in-law

*nongnóngmo!* *tjái kasím ed tjipápen!*" *isána'd tjipápen ya*  
 you care! there again you shall catch it! Then he catches and

*pangushaéwóna ákis.* *ketjéng kasína ákis panlóngén.* *isáed kanán* 65  
 "drives it down again Then he again drives up stream Then says  
 stream" (on bank)

*san kashádna ay Lumáwig en* "intó man, mo *makatápka?*"  
 his Lumawig where then, if you can catch it?  
 brother-in-law, (is it)

*nalngilngét san kashádna.* *isáed kasín úmüy san kashádna 'y*  
 much perspires his Then again goes his  
 brother-in-law, brother-in-law,

*Lumáwig ya pinsikyána.* *isána'd kanán en* "aláem ed na, ta  
 Lumawig, and grasps a leg. Then he says you ought it that  
 to take

*yö/óita, tay tjói nákship nan tálon.*" - *isátja'd íd/án ya kanán san* 66  
 we two be- there afternoon the "time." Then they carry it to and says  
 carry it cause the place

*Lumáwig en* "nay pay na/óto nan ib/ána." *ketjéng pay infálagtja.*  
 Lumawig here indeed are its Then they feast.  
 cooked "companions."  
 (the other pigs)

*ketjéng washtjína yö/öy is abájongna nan wadwádna.* *isátsa'd* 67  
 Then each one takes to his hut his meat (portion) Then they

1.67 *kasín mǎǎmong is san tjinǎmmo ay mǎngan. ketjéng isǎtja'd*  
 again assemble at the feast to eat. Then then they

*insíngfu. isǎtja'd mangayǎyeng nan amám/ma. isǎtja'd*  
 sacrifice. Then sing the old men. Then they

*nakasangfáan ya foknǎkōna. isǎc'd nakafoknǎkan ya isǎc'd*  
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then

*kanǎn san si Lumǎwig is san pangǎtōna 'n "mangayutǎko'd!"*  
 says Lumawig to his ato-comrades let us go (consult) to the forest (the omen).

68 *- isǎtja'd mangǎyu ya kayǎwentsa nan Ilǎkod. isǎtja'd*  
 Then they go to the forest and consult "concerning the Northern tribes." Then they

*ya mangǎyu ya igǎ kǎkáib nan itjǎtja. isǎtja'd*  
 "wait for omen" and not "perfected" (favorable) their auspices. then they

69 *tǎmǒli, tay ngǎǎg nan itjǎtja. - isǎc'd kanǎn nan kasǎdna en*  
 return because evil their auspices. Then says his brother-in-law

*"umipatǒfoka 's tjénnum, tay tsatsǎma nan ákyu ya náǎ/ǒǎ amín nan*  
 make grow (create) water he- too much the sun and thirsty all the cause

*tǎkǎ!" ketjéng kanǎn Lumǎwig en "nǎngkō, nan tjénnum nan*  
 people Then says Lumawig why water (is it that)

*ibfǎkǎbfǎkǎyǎ ay?" ketjéng kanǎna 'n "ta umüytáko éǎna 'stjǎ!*  
 you ask so much for? Then he says let us go first there

70 *Issǎk umipatǒfo 'sh tjénnum."* ketjéng madmadǎntja, ya kasín kanǎn  
 I shall create water Then they walk a little and again says soon

*san kashǎdna 'n "ya; patoféǎm man nan tjénnum, ya ngǎǎg man, mo*  
 his brother-in-law well create water what indeed, if is it,

*Lumdawigka?* – *ketjəŋ kanən nan si Lumdawig en “nangkōka* L.71  
 you are Lumawig? Then says Lumawig why do you

*əmipāāshi ay ken sak/ən?* – *ketjəŋ inongaongātsa ay sŋkāshūd.*  
 make ashamed me Then quarrelled they the  
 (publicly) brothers-in-law.

*ketjəŋ umāytja 'd tōngtsə.* – *isācd kanən ākis nan kāsūdna 'n* 72  
 Then they go upwards. Then says again his  
 brother-in-law

*“nangkō, mfd nongnōngmo, tay nāŋ/ōū nan tākə ya adika pād*  
 why; nothing you care because thirsty the people and you not at all  
 (are)

*umipatōfo is tjənum ay.”* – *isācd kanən san Lumdawig en* 73  
 create water Then says Lumawig

*“intəktətāko ay tākə, ta umiləngtāko!” isāna'd tufāyən nan*  
 let us sit down, people, that we rest Then he struck with the  
 his spear

*tsīpash ya infutūtōk nan tjənum. isāna'd kanən is nan tākə*  
 rock and out springs the water Then he says to the people

*'n “fkāyū'd ta uminūmkāyē!” lumāsi san kāsūdna ay ūmnum;*  
 you shall that you drink! steps forth the brother-in-law to drink  
 come

– *isācd kanən san Lumdawig ōn “adika ūmnum; ta issāta* 74  
 Then says Lumawig do not drink that we shall  
 (let us)

*mangərdərdjfdji ay ūmnum; ta nan tākə 's ūmnum.” ketjəŋ*  
 be the last to drink let the people drink. Then

*nafēash nan tākə ay inmnum. isācd ūmnum san Lumdawig.*  
 had ended the people drinking. Then drinks Lumawig.

– *isāna'd kanən is nan kāsūdna ōn “ālīkš'd, ta umnūmkā!”* – *isācd* 75  
 Then he says to his come that you drink Then  
 brother-in-law

L.76 *im̃num nan kas̃udna ya ts̃ak̃ashna ay mangits̃ok̃osh is nan*  
 drinks his and "he forthwith" is pushing (him) into the  
 brother-in-law

77 *kats̃pash. - ketj̃eng fum̃dla nan tj̃enum is nan fulang̃d̃gna.*  
 rock. Then comes out the water from his "body."

78 *- ketj̃eng kañn Lum̃d̃wig ön "isñd̃ka! tay inmipãdyoka ken sak/̃en."*  
 Then says Lumawig here you stay be- you annoyed me  
 cause

79 *is̃dt̃ja'd eng̃d̃dñen tj̃aĩ "ad Isik." - ketj̃eng sum̃dat̃ja san t̃dk̃e.*  
 Then they name yonder "ad Isik." Then go home the people  
 spot

*ketj̃eng kañn san kafabf̃äỹf̃äñä 'n "ñängk̃öm inl̃ütak san kash̃udmo*  
 Then says his sister why, you pushed your  
 into rock brother-in-law

*ay?" ketj̃eng kañn san Lum̃d̃wig ön "mo kö man tay inmipa/̃tsik*  
 Then says Lumawig surely, verily be- he angered  
 cause

80 *ken sak/̃en." - ketj̃eng inanañftot̃ja. ketj̃eng insang̃f̃ut̃ja.*  
 me Then they "performed Then they sacrificed  
 anito-rites"

*ketj̃eng nakasang̃f̃ut̃ant̃ja.*  
 Then they finished sacrificing

81 *- is̃dt̃ja'd intot̃öya ay sinas̃d̃w̃wa; kañna 'n "ink̃äibak ed si al̃ongan."*  
 Then they talked as husband and he says I shall make a coffin  
 wife

*ketj̃eng siñöt̃č̃na sh' as̃d̃w̃w̃äna is nan k̃ääl̃ongan. ketj̃eng al̃äč̃na san*  
 Then he puts his wife into the coffin. Then he takes a

*äsu ya ip̃üỹöna 's kat̃jap̃äna F̃ükan; F̃ükan nan ng̃äđjan nan as̃d̃w̃wan*  
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife  
 end

*Lum̃d̃wig. ketj̃eng al̃äna san k̃aw̃w̃tan ya ip̃üỹöna is k̃äöl̃on F̃ükan;*  
 o! Lumawig Then he takes a cock and places (it) at (the) head of Fukan.  
 end

*tay lěytjèn Lumáwig ay imüy ad tjáya. maldon pay si asáwáana.* 1.81  
 be- wants Lumawig to go to the sky. pregnant his wife  
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en “mo* 82  
 Then he puts into the coffin Then says Lumawig if  
 water

*mitóknog nan sikiatsénim, en/ngóngo nan ásu; mo mitóknog is*  
 strikes the footend shall bark the dog; if it strikes with

*käölöána, inkokókka 'y kawftan! adfka pay ma/isáladá mo!*  
 headend crow you, you cock! do not stop indeed!

*ka/isáladáam ad Tèngláyán.” ketjéng naisála ad Tèngláyán.*  
 your final is at Tinglayan. Then it stopped at Tinglayan.  
 stopping place

– *wódá ct san naamashángan ay tsa mamálid is san líid nan wánga.* 83  
 There is then a widower who was sharpening at the bank of the river.  
 (his ax)

*ketjéng alawwáshén san am/áma nan kaalóngan. ketjéng alínóna.*  
 Then fishes out the old man the coffin Then he (tries)  
 to roll it,

*adf ed makáálin. isácd sumáa ya óna ayákan san toló 'y fobfállo.*  
 not can he roll (it) then he goes and goes to call three young men  
 home

*isátja'd alinén ya patsakáléntja. – ketjéng pashkóna ya ketjéng* 84  
 Then they roll (it) and put it ashore. Then he drives a and then  
 wedge

*éngkálí si Fákan ya kanána 'n “adfm pay patánén nan páshek, tay*  
 speaks Fukan and says do not drive deep the wedge because

*náyak sínal” ketjéng infácgtsa ay sumáa ad fobfáy. ketjéng*  
 this I am here Then they together go home to the town. Then

*tsawtsáwshéntja is áfongtja. – ketjéng isácd kanán san fafáyí en* 85  
 they directly go to their house. Then, then says the woman

- 1.85 "aykí wáy asáwawam?" isáed kanán san naamasángan en "míd pay  
 is there a wife of yours? Then says the widower There  
 is no

asáwawak; naamasánganak pay." ketjéng inasáwawatja.  
 wife of mine; I am a widower, indeed. Then they married.

- 86 – ketjéng mamákatja san pangáton san asáwawána. ketjéng kanán  
 Then go headhunting the ato-comrades of her husband. Then says

san asáwawána 'n "ta nay adika funála ay manágni; is áfong nan  
 her husband here do not go out to dance in the house  
 (be)

managníam." ketjéng manágni 's áfong ya. ketjéng matíking nan  
 your dancingplace. Then she dances at home, indeed. Then inclines the

- 87 lúta. – ketjéng umáy san mamamágkid ya éntsa kéyējtjen ay  
 ground Then go the girls and start to pull (her) out to

manágni. kanántsa ön "ifálām nan sagním." ketjéng adí.  
 dance They say take out your dance. Then "she  
 (outside) refuses."

ketjéng kéyēkkéyējtjéntja. ifálāna nan sagnína. ketjéng matíking  
 Then they pull by force (her) she takes out her dance. Then inclines

- 88 nan jatáwawa. – ketjéng ólik ya ket inmának. ketjéng  
 the world. Then "time passed then she bore sons. Then  
 until"

naéngantja nan ámanákna ay inyápona 'd Fěntok. ketjéng ólik  
 had grown her sons whom she had brought from Bontoc. Then... from  
 this  
 time on

- 89 ya kásín ákis umának san naamasángan. – ketjéng kanán san  
 again also begets children the widower. Then says

inátsa ön "mo madóyak ket mo umáykayu iláén nan nálpak.  
 their mother when I die, then when you go to see my  
 birthplace,



*et adf̃yu wántsín nan nalilèngánan; nan nāk̃f̃u is wántsēnyu?* L.89  
 you not to follow the clear water the dirty water must you follow  
 ought

*ketjěng nak̃f̃u nan mǎb̃æ 'd Kǎññ; nalilèngánan nan mǎb̃æ 'd*  
 Then was dirty the (water) Kanöu; clear that coming  
 coming from from

*Fěntok. – ketjěng san nakik̃f̃u nan wantjěntja. ketjěng padáněntsa* 90  
 Bontoc. Then the dirty water "is their Then they receive  
 following."

*ad Kǎññ. kanántja 'n "sinák̃äyñ?" – adt̃ja sǎmfad; ya padōyěntsa* 91  
 at Kanöu. They say who are you? They not answer; and they kill  
 (the Kanöu-men)

*tjǎftja. ketjěng nadōytja. k̃æmǎn san iKǎññ. – ketjěng ilđěntja'd* 92  
 them then they are dead. they go the Kanöu-men. Then they see  
 (the sons) away,

*ya kas̃ftja finmǎngon. ketjěng kas̃ftja padōyěñ tjǎftja. ketjěng*  
 and they again had resurrected. Then they again slay them Then

*ōnpayangyángtja ay mangwǎñi en "sì pay Fǎkan nan ninǎnak k̃en*  
 they reprove (them) saying indeed, Fukan (is she who has  
 born)

*tjǎkǎm̃l̃." isǎtja'd kanǎñ òñ "tsǎk̃äyñ pay, ay iKǎññ, et adik̃äyñ*  
 us Then they say you, Kanöu- you shall  
 people, not

*matsak̃ē man, tay pinmadōyk̃äyñ k̃en tsǎk̃äml̃." – isǎed mǎptad* 93  
 become because you have slain us Then come to meet  
 populous

*nan iFěntok ya ěntsa ālaen tjaftja; et iyatǎngtja nan b̃flay;*  
 the Bontocmen and go to take them then they use as the "bilay"-  
 carrying poles trees;

*b̃flay nan ātangtja. – yō/ōitja tsǎftja ad Fěntok. ketjěng* 94  
 b. trees their "litter." they take them to Bontoc. Then  
 are

*ika/ũptja tjaftja ad Fěntok ad Tsǎpesh. nan ātangtja*  
 they bury them at Bontoc at Tsipesh. nan their poles

1.94 *ṽṽḍḍá 'd Papát/tay; san tákítja ay ṽṽḍḍá 'd Papát/tay.*  
 are at Papat-tay; their ropes, made of are at Papat-tay.  
 (still) lianes,

*Ketjéng pay tjáí. si Mátyæ nan ninðkæd.*  
 "This is all." Matyu was the narrator.

## EXPLANATORY NOTES

The meaning of *Lumáwig* is not known; probably (?) from *láwäg*: world ("Weltwaller"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumáwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumáwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisádtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjétko*: I "corner."

2. *makólud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalúkong*: [317]; *Mabædbodðbæd*: "near Bontoc, north." *salukðngek*: I put a "*salúkong*" into the river at the end of a dam. *nákna*: *kénnek*, I catch.

4. *fllig ad Pókis*: mountain north of Bontoc.

5. *inðstjong*: Person. vb., *ostjðngäna*: Possess. vb. *ketjéng is iga...*: *synon.* "*nannay ísa'y fllig si iga kalineb.*"

6. "*kétjäckäyðsha!*" (as one word)

7. *Kalæwætan*: mountain east of Bontoc.

12. *słamangén* (as one word), uttered hesitatingly, with disapproval. *máldon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).

13. *tǎnɛb*: a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because "*adǎ umǎnǎi nan tǎku is nan fatǎɛwa*: there were not enough people in the world."

14. *isǎna'd tsa...* [310].

15. *tjaftja nan umfli*: "they are the inhabitants of.."

16. *iniFkwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakǎngao*: near Bontoc. *nan kalitǎko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglǎgo nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Mǎlkod...*: a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *tǎkod*: *tǎk cd* [307; 242]; *od* = *cd*.

33. *intǎ mǎn lǎ*: surprise, incredulity. *akiǎkǎft*: "we have but little beans in our garden."

38. *Ip/fppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykō ngag ta...*: "what is the reason that he should..." *ēnisūysuy*: get air, "because it is very hot."

41. *pañāshak*: I do as the first thing; I do directly. *kanān amātsa*: dropped *si*: the speaking of their father; also: *kanān nan amātsa*.

42. *kumātsiak*, *synon.*: *fumākāsak*: "I get strong, healthy; I feel well."

43. *pasiksīkpək*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngāgen*; or *ngāg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsāmi.* for our "regular" feeding. [310]

48. *maikābbkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjēng*: "and it is ended; no more talk."

53. *tsalāddōy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ēn...*: "let it be I who must get." *ya*: emphatic.

55. *siamāddjfsā* (one word); *synon.*: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulfas*: wedding of poor people, with some pork; but *tsūmmo*: wedding of the rich, prominent, "gadsāngyēn," with meat of *nēang* (buffalo), many pigs etc.

60. *Pabālid*: "two miles from Bontoc." *panlōngək*: I drive back "on the riverbank:" "is *nan kawānga*;" at other places: *pashakōngək*. *Kātsuk*: "very near Lanao."

62. *pinsikyāna* [*bōnsikiāna*]: *pin-* [296]; *siki*: leg. *mamātpap*: "catchable," *synon.*: *malānoy is mātṭap*: easy to be caught. (to catch)

63. *mo*: certainly! *kō man*: "a wonder indeed!" *tay*: because.

64. *mid nongnōngmo* [*nonōngmo*]: "you are of no use, worthless, good for nothing."

65. *tālun*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/ána*: the pig's companions, the other pigs.

67. *insangfákami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu*," a chicken at the "*mangmang*." *foknákck*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

*mangáyua*k (*káyæ*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird '*ítju*' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayáwentsa nan Ilákod* [*iLágod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igá kakáib* (from *kápek*, I make, accomplish): not made, not done, turned out not well.

69. *íssak* [308].

74. *issáta* [308].

76. *tsákashna* [315].

81. *alána san kawáwtan*: for *aláena*, *ad tjáya*: to "Heaven."

82. *ma/ísalák*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/isalám ad T.*: "your stopping place shall be at T."

83. *mamálid*: sharpening his ax or knife on a stone. *alawáshck is nan katjénun*: I fish out from the water; *alinóna*: Pres. *conatūs*. *alínck*: I roll "like a log;" *patsakálek*: I put on the land from water.

86. *mamákatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matíking nan láta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nālpaḱ* (for: *nalpōḱak*): "my birthplace," lit. my-coming-from-place. *kctjéng nakífu nan mǎbrɛ 'd Fě́ntok*: "the river coming from (*mabrɛ* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padǎnéntsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöupeople had turned; *ilǎ́éntja*: "the people looked back."

92. *pinmadōykǎyǎ́*: preter. of the Person. Vb. *pinmadōyak*.

93. *átang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

*bflay*: species? "The bilay planted in the grove '*patpat/tay ad Sōkok*' near Bontoc have now grown to big trees."

## HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumǎatsa nan mamǎka. tsǎ́tsa mamalǎ́kay ya tsǎ́tsa mangǎ́yeng*  
 Home come the headhunters. They singing and they singing "ayeng"  
 keep "falukay," keep

*ya tsǎ́tja éndǎ́rɛwii.*  
 and they shouting  
 keep exultingly.

*Falūkay:* *sinúka 'sh ay nasáyšüy?* [*sinúka 'sh ay nashódjüy*] H.2  
 who are you that were absent  
 (away from fighting; "pre-vented i. e. hiding yourself")

*Ɂəwənsányu 'sh kamuyóköy!*  
 give him a old and worn!  
 breechcloth,

*Falūkay:* *sinúka 'sh ay nalásin?* 3  
 who are you who were absent

*minsimsimúdka 'sh ásin!*  
 you shall "salt-eat" salt

*adɁáñi inumdjántja id fofáy; isáadtja nan ólo ay finákatja;* 4  
 now they have arrived at home they put down the head which they had cut off,

*isáadtja is nan kanítitjáan is nan áto. isáitja'd aláén nan*  
 they put (it) at the fireplace in the ato. Then they take the  
 down (councilhouse).

*fátuk ya shitsákantja; ya mángantja nan amám/ma, ketjéng*  
 pigs and kill (them) and feast the old men then

*inkáibtja is sakólang; ct itáketja nan sakólang is nan bóshä.*  
 they make a headbasket then they tie the basket to the pole in  
 the ato.

*ipúttja nan ólo is nan kasakólang. ketjéng maámong nan* 5  
 they put the head into the basket Then assemble the

*fobfálo. isáitja'd manalífeng. isáed kanán nan fobfáfáyí ay inánna*  
 young men. then they dance Then say the women, the old,

*en "pabanádjényu nan ólo, ta isáadyu is nan tatalíbnan*  
 take down the head that you lay (it) at the dance-place  
 down

*ta énkakəwəntáko ya ta siksikiátjan nan fobfáfáyí ay manágni."*  
 that we place it in the center and that they kick (it), the women, who dance

- 11.6 *ketjěng mastjfm; ya alǎntsa nan ōlo; sɛkəsɛkəntja is nan ǎsɛk*  
 Then it is night and they take the head; they smoke (it) in the smoke

*is nan ato. isǎcd totok/kōngan nan jobfallo ya nan fb/an nan*  
 in the ato. Then keep watch the young men and the other

- 7 *inasǎɛɛwan t'ǎdǎ alǎen si ǎsɛ nan ōlo. ketjěng fibikát; isǎtja'd*  
 married men lest take dogs the head. Then morning then they

*alǎen ya pǎyěntja 'sh nan sǎngi. isǎtja'd yǒ/i ad wǎnga.*  
 take (it) and put it into the basket. Then they take (it) to the river

*isǎtja'd mangatǒling is nan ilid nan wǎnga. isǎtja'd ǎmish nan*  
 then they cleanse (it) on the bank of the river. Then they wash the  
 while praying themselves,

*jobfallo; isǎtja'd nǎshan nan ōlo. ketjěng patsakǎlěntja ya*  
 young men; then they wash the head Then they put it on the and  
 river-bank

- 8 *inuǎshantja ay kagǎwǎs nan ōlo. isǎcd ɛnsǎbɛɛ nan amǎma ya*  
 they have washed well the head. Then says prayers an old man and

*kanǎna 'n "lalǎyam si asǎɛɛwan, ta mikǎli is nan ilimi." sumǎtja*  
 he says call your wife that she lives in our town. They go  
 with us

- 9 *is nan jobfǎy ɛt mangfagtja. alǎntja nan fǎtug; padǒyěntja*  
 to the town then they sing. They take a pig kill (it)  
 (home)

*isǎtja'd lakǎman; isǎtja'd otǒen; 'sǎtja'd mangǎyǎyeng ya kanǎntsa*  
 then they sing (it), then they cook (it) then they sing and say

*'y mangwǎmi ɔn "ǎnǎpɛnadnǒkǎni ta wǎshtjin umǎla is itsǎɛɛwǎshna.*  
 speaking "it is time right now" that everyone looks for his roast meat

- 10 *ketjěng kay mastjfm ǎkis. isǎtja'd ikǎ/ɛp nan ōlo.*  
 Then it is night again. Then they bury the head



*isátja'd infákax nan fobfállo "tumengaotd̄ko! tumengaotd̄ko!"* H.10  
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

*kctjěng fibikát, ya infákax nan amám/ma "intengaotd̄ko!" ya mfd*  
 Then it is and cry the old men we have a holiday and nobody  
 morning

*ámüy is nan páyyo, tay lěglěg. kctjěng intěngao* 11  
 goes to the fields, because it is "head-  
 burying-day." Then keeps  
 holiday

*nan umifli; ma/fd fumóknak. isátja'd mamalǎkay nan fobfállo*  
 the whole town; nobody goes out to work. Then they "sing a falukay" the young  
 men

*ya nan mamágkid. kanán nan mamágkid:*  
 and the girls. Say the girls:

*Falǎkay: pitkám ay inyakyáking*  
 you spend loitering  
 all time

*si ínam nan mamáding.*  
 (while) your mother is gathering the dry wood

*- kanán ákis nan fobfállo:*  
 Say in turn the young men

12

*Falǎkay: mamágkidka 'sh binákid*  
 a girl you are - - ? - -

*pitkám ay inyakyáking*  
 you spend loitering  
 all time

*amám ay tsatsakkískis*  
 your garden is sloping

*tinmófan nan ladládkin.*  
 the growing place of weed.

- H.13 *kanán ákis nan mamáḡkid:*  
 Say again the girls

*Falákay:* *payéntáko 'sh shoshóshlay*  
 let us "put down" reply

*ta kika'd na 'sh mapáḡḡay*  
 until here is morning.

*ta íssak en lumágo*  
 I will go to buy

*tabfágo 'y Finalók nay,*  
 tobacco, of Finalok

*ta itsakam is tjápay.*  
 that you take (it) to the court of  
 the ato.

- 14 - *kanán ákis nan fobfállo:*  
 Say again the young men:

*Falákay:* *mamáḡkidka 'sh binákid*  
 a girl you are - ?

*kamáḡgakóng ya kétan*  
 greedy of meat;

*adím aktan si ínam*  
 you do not give any to your mother

*ídkóḡmo ya shushábam.*  
 you turn your and feast secretly.  
 back

- 15 *ketjéng makitotóyatja nan amám/ma: "ayáka man tji!*  
 Then converse (and say) the old men very long (lasts) this!

*palayokéntáko'd'* *isátja'd mafóteng amín nan inasáéwan ya isátja'd* H.15  
 let us end it. Then they get all the married men and then they  
 intoxicated

*en mintjípap is nan fátug. - tjinpáptja nan ínim. kandn ákis nan* 16  
 go catching pigs. They caught six say again

*tá/pén nan inasáéwan en 'adína áálan is sibfantáko. kasintáko*  
 several of the married men it does not suffice for our meal. let us again

*umfla, = kandntja nan djáa 'y laláki - "ta marwálo."*  
 look for, say two men let there be eight (pigs)

*- isátja'd falótjén nan fátug; isátja'd sagfátén ya yóitja 's nan* 17  
 Then they bind the pigs then they carry and take into the

*kaáfoádfong ya lakfmantja 's nan ápuy. isátja'd kasín yóitja 's nan*  
 houses. and they sing in the fire. Then they again take to the  
 them them

*áto. kókótjéntja ya otóéntja. - ketjéng naóto pay. isáed* 18  
 ato. They cut and cook them. Then (is) cooked. Then

*kandn nan amám/ma 'n "éngkáyú'd amóngén nan fobfafaáyí ta 'd*  
 says the old men you shall go to assemble the women that

*sumdatja nan fafáyí is nan áto. - ketjéng mángantja ya nakakántja;* 19  
 they enter the women, into the ato. Then they eat and finish eating

*ketjéng masisfángtja; ketjéng washtjín inmángmang is nan*  
 then they go single Then everyone sacrifices (chicken) in  
 (to their homes).

*afobóngtja. ketjéng ifálatja nan fángga ya isugídtja is nan*  
 'his' house. Then they take out the pots and put on fire at the  
 (them)

*pánggeran. isátja'd aldén nan mónok ya fayfkéntja.*  
 door. Then they take a chicken and beat it

H.20 *ketjéng nadðy nan mónok. — kanántja en* "nay pay táklay si  
 then is dead the chicken. They say this the arm  
 (represents)

*fobfállo na; et kumfdshi nan fobfállo. manangflkāmi is kōdsö."*  
 of the may grow the young man! we pray for strength.  
 young man strong

21 *— isátja'd makákan; isátja'd maámmonng nan mamágkid ya nan*  
 Then they end eating Then they assemble, the girls and the

*fobfállo is nan áto. isátja'd kanán en* "mannaingtáko 'd!"  
 young men at the ato. Then they say: let us stand in (two  
 opposite) lines!"

*isáded kanán nan fobfállo 'n* "engkāyē umáa is tōōnan ta  
 Then says a young man go ye to bring a jar that

22 *engkawéðéntáko is nan tatalíbnan. — isáded kanán nan mamágkid:*  
 we place it in the at the dancingplace. Then say the girls  
 center of

*Tsáeng: imitsárantáko si Finmōshao ay gadsángyen ad Fállig;*  
 —? "we have caught hunting Finmoshao, the rich man at Barlig;

*ya ayákam nan pangáfongmo! ta umalíkāyē is nan ílimi ad*  
 and call you, your family come ye into our town, to  
 (Finmoshao!)

*Kensátjan; tay nay si flílad ay kinépnan ay minlálaymi ken tjakāyā.*  
 Kensatjan; be- here bacon, thick, to we invite you  
 cause is which

*ya inmálitja tit/éwa is nan ílimi, ya ikökðtsam si Fánged*  
 and they came really into our town and you cut, Fanged,

*tjáttja is nan istjátja ta mangántja. ya nakakántja.*  
 for them their meat that they eat and they finish  
 eating.

23 *isátja'd kanán en* "engkāyē umáa is fáyash, ta painuminumtáko ya  
 Then they say go ye to get brandy that we make them and  
 drink

mafo'tengtja. isæd kanān nan mamāgkid en "pashuyepěnyu'd is nan II.23  
they get drunk. Then say the girls put (them) to sleep on the

*ifōik*    *ay*    *i/natjāshan*    *is*    *plngsan!*"  
 mat    which    has been spread    long time ago.  
 (sleeping-    for them  
 board)

*Si Matyu nan nangwāni ya si Falǒnglong ya si Fǎnged.*  
Matyu is the narrator and Falonglong and Fanged.

## EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalǎkay*, from: *falǎkay*, a ceremonial song, a responsive song, or *mangalǎkay*, from: *kalǎkay*.

1. *tsǎtsa* and *tsǎtja* [310]. *mangǎyeng*: warsong.

2. *nasāysüy*: noncombattant: "on the other side of the river, pretending to be ignorant of warfare;" absconding; absent. Or: *nashöy tǵäy*: absent yonder. *wānis*: breechcloth, presented to warriors; *wānisak*: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded:    ♪   ♩   ♪   ♩   ♪   ♩   ♪   ♩   ♪   ♩   ♪   ♩ .   *siniŋka* 'sh ày nashòdǰüý  
- wansànnyu 'sh kàmnyòkôy.

3. *nalāssinak*: I am away; e. g.: *nalāssinak is tēkken ay ilī*: I am absent in an other town or country; I am prevented (from coming or participating). *minsimsī mudak*: I am a salteater, I eat only salt, but no meat, with my rice; "I do not deserve any meat, as a coward (*ögiđdan*)."  
*sīmut*; see Voc. salt.

4. *āto*: councilhouse, see Voc. *sitsākak* [*shitjākak*]: only ceremonial killing. *sakōlong*: a funnel-shaped temporary headbasket.

*bóshü*: see Voc. post. (Observe the singular forms: *fobfállo*, *mamáḡkid*, *fafǎyi* used often here for plural!)

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.

7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uāshak*: unceremonial cleaning, washing, bathing.

8. The old man addresses the head: "call your wife:" that we kill her also! *mangfagak*: I hum, drone songs without words.

9. *anapēnadnōkāni*: probably *anāpēna* 'd: "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsāwāwish*: roast chicken, dog, pork.

10. They bury the head in the *āto*. *tumengaotāko* (*tēngao*): we shall (um) celebrate a holiday, but: *intengaotāko*: we are celebrating.

11. *umiñli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs.

Those who are defeated in the "carmen amoebaeum," the *mamalākay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ōlog* (girl's dormitory).

*pitkak*: I waste my time; or: I do nothing, but.... *pitkāna ay māngan*: he spends all his time eating. *mamāding*: I gather *bāding*, dry wood; fire-wood.

12. *binākid*: this was asserted to have no meaning. Probably: maiden? *timnōfan*, for: *tinmofān*.

13. "Let us not cease from answering their challenging songs (*shoshōshlay*: "contest of words"); let us reply until the sun rises." *Issak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."

14. *sībfan*, *kētan*, *tjīfan*: meat eaten to the rice occasionally.

*āktak*: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayǎka*.... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentǎko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfǎtek*: I lift (and carry) upon my shoulder. *kaǎfoǎfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakǎntja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtǎko*: we part and go, each by himself, to our homes. *afobǎngtja* (only here!) plural form. *fayǎkek* [*faǎkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *tǎklay* [*tǎkay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangfǎkami*: we pray for and hope, expect.

21. *mannaingtǎko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsǎcng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

*Finmǎshao* of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Finmǎshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifǎik*: the bare board in the Igorot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatǎshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

## THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulíktosh si Don Bílong umáli 'd Fě́ntok ya éngéngak ad Fě́ntok;*  
 The insurrecto Don Bílong comes to Bontoc and tells lies at Bontoc.

*kanána ay mangwáni en "tjakayú ay Igólót mifuéḡkayú 'n sak/én;*  
 he says speaking you Igorot, go with me

*ta aláenyu nan pinángyu, nan kan'yabyu, nan túfayyu ya nan kángsa,*  
 take ye your your shields, your spears and the gongs  
 battle-axes,

*ta umüytáko ad Malónosh, ta éngkáyú manalífeng et adángsan nan*  
 let us go to Malolos, go ye to dance then much (will be)

2 *sípingyu."* *kctjéng tjéngnen nan tákka, nan fofafállo ya lumáyaytja*  
 your money. Then hear the people the young men run

*et umáytja id páḡpag, tay am/ín ay fofállo ya éndjáa nan*  
 and go to the forest because all young men are unsteady  
 (as to)

*nimmímtja. kanántja 'y mangwáni en "awédy ngct éngak sa."*  
 their thoughts They say speaking perhaps a lie this!

3 *sak/én, (si Fánged ay iSamóki) adfk léytjén ay ímüy, tay nan*  
 I Fanged from Samoki, do not like to go because



*kafibfʔak ya ifʔdludtja is nan adʔk kagalʔan. ketjɛŋg makalʔak.* B.3  
 my sister they imprison for my not "coming along" Then I go with them

*tay ibfʔdludtja 'sh kafibfʔak. ketjɛŋg ʔmüy nan tákɛ; ifʔɛg Ngáwíð* 4  
 be- they bind my sister. Then go the men; takes Ngawid  
 cause with him

*nan tákɛ; et sʔya nan ʔpon nan Igólót. ketjɛŋg malikoádkamʔ*  
 the men; then he is the chieftain of the Igorot. Then we start

*et umalʔkamʔ 'd Fǎngnén ya ketjɛŋg umálatja ákis is nan*  
 and come to Fangnin and then they take also some

*iFǎngnén. (Fǎngnén id sakón ad Fǎntók.) ketjɛŋg aláénmʔ nan*  
 men of Fangnin. Fangnin (is) near Bontoc. Then we take

*ʔsa 'y fʔtug et padóyénmi is ʔstjan nan tákɛ ay ʔmüy ad Malónosh.*  
 one pig and kill it for food of the men who go to Malolos.

*ketjɛŋg malikoádkamʔ is nan fʔbikat et umalʔkāmí ad Gáy/ang.* 5  
 Then we start in the morning and come to Gayang,

*ketjɛŋg nʔsasakána nan kánénmi et binadóytsa nan nǎang ay ʔstjámi.*  
 Then had been our food and they had killed a buffalo as our meat.  
 prepared

*ketjɛŋg mangǎnkāmí is nan magáchu et umalʔkāmí 'd Serwantés.*  
 Then we eat at noon and we come to Cervantes.

*— ketjɛŋg tomoktjókāmí et inotókāmí is kánénmi. limádkāmí ay iFǎntók,* 6  
 Then we sit down and cook our meal we are five Bontocmen,

*walókāmí ay iSamókí; isáɛd nan iMaʔnit, iTukákan, imMalíʔ/kong,*  
 eight men from then those from Tucucan, Malikong,  
 Samoki; Mayinit,

*iKináang, iSakádsa, iTitípan, iTáʔfeng, iKánóu, iAgkáda. amʔn ay*  
 Genugan, Sagada, Titipan, Tulubin, Kanou, Agawa. all the

B.6 *kaliŋli immāytja ad Malōnosh. ketjěng nakakāngkāmī 'd Serwantēs*  
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalŋkami ad Ankākŋ. - nisasakāna amŋn nan kānēnmi. pinadōytja*  
 and we come to Ankaki. prepared was all our food. they had killed

*nan fāka ay istjāmi. naamoamōngtsa ad Serwantēs nan amŋn ay*  
 a cow for our meat. Assembled were at Cervantes all

8 *kākāfkāŋli. - ketjěng mawēlīd ya malikoādkami ya umalŋkami 'd*  
 townsmen. Then it is morning and we start and come to

*Konseptsyēn. ketjěng malikoādkami 'd Konseptsyēn et umalŋkami 'd*  
 Concepcion. Then we start from Concepcion and come to

*Kāndson ya umafēdtsa nan mūsiko ken tjākāmŋ. ketjěng umalŋkami*  
 Candon and (there) meets the music band us. Then we come

*'d Kāndson ya umlŋŋvilŋwis nan mūsiko ken tjākāmŋ id Kāndson.*  
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedečkami is nan tjaktjākū ay āfong is nan lŋma 'y ākyu, ya*  
 Then we stay in a large house five days and

*istjaistjāmi nan lŋma 'y fātug, tay sinmongētkami ay Ikōlot.*  
 we eat five pigs, because we were angry, we Igorot,

*ketjěng tsāmi padōyēn nan fātug si iKāndson. ketjěng malikoādkami*  
 Then we kill the pigs of Candon-people. Then we start

10 *et umalŋkami 'd Tākātjing. - ketjěng tsāmi sŋkpēn nan āfong si*  
 and come to Takutjing. Then we enter the houses

*iTakātjing et tsāmi pināla nan fādsotja; umōgiādtja nan iTākātjing.*  
 of Takutjing- and take their coats; afraid are the Tak.-people  
 people (quickly, plunder)

(*djuwánkāmī lasūt ya liman pōo ay Ikólot.*) – *ketjěng malikoádkami is* B.11  
 we are two hundred and fifty Igorot, Then we start

*nan wíwífid et uměykami ad Namagpákan. ketjěng áfus naóto nan*  
 very early and go to Namiagpakan. Then had been the  
 cooked

*mákan, siádnay ma/íd ístja. ketjěng uměykami et okáděnni nan*  
 rice, but no meat. Then we go and take (by force)

*isá ay kafáyo et yáimi 's lubfōnni. ketjěng kōkōtjěnni et otōěnni*  
 one horse and bring it to our quarter. Then we cut it and cook

*nan kafáyo. ketjěng igámi ístja, tay kǎg fíkas si tákka nan*  
 the horse. Then we do not eat, because like flesh of men is the

*flan nan ístjan si kafáyo. – ketjěng malikoádkami et uměykami* 12  
 sight of the meat of horse. Then we start and go

*ad Faknōtan. umtsánkami id mastjím. ma/íd ninōto is káněnni.*  
 to Faknotan we arrive in night none had cooked our food.

*isáed amínkāmī ay Ikólot ya uměykami ay umála is nan kafátufátug*  
 Then we all, we Igorot, go to take some pigs

*ya kaášhuášhu. ketjěng oto/otōěnni et mangáukami is nan mastjím.*  
 and dogs. Then we keep cooking and we eat during the night.

*– ketjěng umáli nan soldádso ay insulíktosh ya inkōtsáotja is* 13  
 Then come the soldiers, who insurrectos, and ask for  
 are

*kaněntja et tsátja umaláli is tsogókmi et tsátja kankánan en*  
 food then they keep coming to our rear and they keep saying

*“inákāyru 'sh káněnni.” ketjěng tsámi itsáotsao nan kōbkbob si fátug*  
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákan. — ketjéng malikoǎdkāmi ct umǎykāmi is*  
 and a little rice, Then we start then we go to

*nan ísa 'y fli; adík kékkén nan ngátsan nan fli ay inumtsánanmi*  
 a certain town I do not know the name of the town where we arrived.  
 (one)

*ketjéng áfus naǎto nan mákan ya ístja ay nǎang. ketjéng*  
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyépkami; malikoǎdkami as nan wǎid. — umálkami 'd Santo Tomas.*  
 we sleep we start in the morning, we come to Santo Tomas.

*ketjéng ma/íd naǎto is kǎnénmi. ketjéng éngkāmi 'nǎnap is fátug*  
 Then (is) not cooked our food, Then we go to seek pigs

*ya is kǎnfing; ct ma/íd intjánanmi is fátug, kǎnfing nan intjánanmi.*  
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjéng yáitja nan fǎndýr. — ketjéng kǎnanmi is nan ápomí 'n*  
 Then they bring rice, Then we say to our master,

*"nángkōm kanǎn ěn 'mǎ umālítáko is nan fli, ct misashsakǎna*  
 why! you say if we come into the town, then would be ready

- 17 *nan lǎnsǎn nan takér'; kōt nay adwǎni ya ma/íd!" — ketjéng*  
 the food of the men; and here now there is nothing! Then

*sibfátén Don Bǎlong nan kalǎmi ya kanǎna 'n 'íkǎdkǎyǎ ya*  
 answers Don Bilong our words and he says care for and  
 yourselves,

- 18 *tsǎkǎyu tjǎmpap is fátug ya's nan fǎndýr." — ketjéng ikǎkiǎddek*  
 you keep catching pigs and rice! Then I frighten  
 (take)

*nan sinpǎngǎfong ay Filipíno. ketjéng kanántja en "adík*  
 a family of Filipinos, Then they say do not

*pumadōy ken tjakāmi; ta umotōkāmi is kānim. ketjēng maōto nan* B.18  
kill us let us cook your meal. Then is cooked the

*mākan ya nan āgkāmā. ketjēng ilābok ay māngan ya ketjēng*  
rice and crabs. Then I begin eating and then

*umāli nan kāduak. ketjēng inōfōngkami, tay na~~wa~~wa~~wa~~dkami.*  
comes my companion. Then we eat together, as we are very hungry.

— *ketjēng malikoādkami et umāykami ad Dsakāpan. tjaktjāki ay fli.* 19  
Then we start then we go to Dagupan. (it is a) large town

*ya ketjēng umilalayōshtja ken tjakāmī. ibfakāmi nan kānēnmi, ya akīt*  
and then they "do not us we ask for our food and little  
provide for"

*nan itsaotsāotsa. ketjēng tsātja 'd kānan en "umalīkāmi ad Malōnosh."*  
is their giving. Then they keep saying we shall come to Malolos.

— *ketjēng umtjāngkāmi ad Malōnosh is nan sidsidjīmna. ketjēng* 20  
Then we arrive at Malolos in the evening. Then

*igāktjeng Agināldo nan pispisftash. — ketjēng kānanmi en "nangkō!"* 21  
distributes Aguinaldo the "20 cents." Then we say why!

*pispsiftash āngkay? nan kānēnmi adī ~~amānāi~~!" ketjēng kānanmi*  
one peseta only our food does not suffice then we say

*en "lumayāōkāmi!" ketjēng kānantsa 'n "baldeēkanmi tjakāyā!"*  
we shall run away Then they say we shoot you

— *ketjēng malikōad nan tīlin. ketjēng umāykami et balokānkami* 22  
Then starts the train Then we go and ride  
(railroad).

*is nan tīlin. — ketjēng umalīkāmi 'd Kālā/ōkan. pāgpag yāngkay.* 23  
in the train. Then we come to Caloocan forestland only.

- B.23 *mangangkāmi is nan mastjīm; et adf inmānūi nan kānenmi.*  
 we eat in the night then not sufficed our food.

*tsākami mangmāngan ay tākæ, ketjěng ildēnmi nan apūy ay intatdyao*  
 (while) we are eating, we men then we see the fire flying

- 24 *ay māpo 'sh pōshong. Tēmānkōu nan apūy ken tjākāmī. - ketjěng*  
 that comes from sea. Dazzles the fire us. Then

*talānō ay lablabon si kokōok si mōnok. ketjěng kanān Gōlash ay*  
 it is time of beginning of crowing of cocks. Then says Golash,

*intelepletīmi en "ēntāko inlīkid ad Fānged tsōgok nan Manfla."*  
 our interpreter let us go around to Fanged behind Manila.

*ketjěng malikoādkami ay ūmūy ad Fānged ya āngsan nan soldādso.*  
 Then we start to go to Fanged and many (are) the soldiers.

- 25 *- ketjěng madāngkami id Fānged. - - kāg tōnā nan kaadsaræwua*  
 Then we go "a little" to Fanged. like this was the distance,

*is nantjāi. - - namangpangōkāmi; woda nan tūfaymi, pināngmi,*  
 as far yonder. we had gone to the front; we had spears, battleaxes,  
 as

- 26 *ya nan kāldasaymi; ma/īd bāldægmī. - ketjěng mabaldeēkan nan īsa 'y*  
 and (shields no rifles. Then was shot one  
 (with us),

*soldādso is nan finifftli; pinaldeēkan nan Mclikāno. ketjěng*  
 soldier in the scrotum had shot (him) the Americans. Then

*inangangākami; kanānmi en "nāngkō bōd falōgnit nan inydyak tōnā;*  
 we fret we say why! a battle the calling of that  
 (is (man)

- 27 *nāngkō tōkken ay talfeng sa!." - ketjěng kanānmi ōn "aykōtāko kasn*  
 why! a different dance is this. Then we say "are we some-  
 times

*inǝgiaǝgiad ya kasʃn tsǝan?* – *ketjǝng itǝolin san sinkumpǝnya* B.28  
 afraid and again not Then transports the company  
 (afraid)?' back

*nan nabalǝǝkan ay ʃs sa. yǝitja 'sh katʃlin. ketjǝng umǝykami*  
 the men shot who (were) They take to the train. Then we go  
 there. (them)

*is katilinsʃla. ketjǝng insǝnib nan soldǝǝso; yakɛt ǝngsan nan*  
 to railroad. Then hide the soldiers, and many (are) the  
 the (embankment?) themselves

*fǝbǝla ay umǝli ay mǝlpo 's kapǝshong ay pǝʃʃen nan soldǝǝson si*  
 projec- coming from the sea which send the soldiers,  
 tiles

*Melikǝno. djǝa nan nabalǝǝkan is nan soldǝǝson si Filipʃno.*  
 Americans. Two were shot of the soldiers, Filipinos.

*= ketjǝng umǝli ǝkis nan sinkumpǝnya ya mabalǝǝkan ǝkis nan ʃsa'y* 29  
 Then comes again one company and is shot again one

*soldǝǝso. tǝǝkǝmi ninka/ǝpkǝmi is nan lǝta, tǝǝkǝmi ay Igǝlot,*  
 soldier we had dug into the ground, we Igorot,

*ta itǝfonmi nan ǝwakmi, tay ma/ǝd bǝldǝngmi; ketjǝng ǝngkay nan*  
 that we hide our bodies, be- no guns-ours "except only"  
 (ourselves) cause

*sǝkodmi ya nan pinǝngmi. – ketjǝng umǝli ǝkis nan sinkumpǝnya is* 30  
 our spears and battleaxes. Then comes again one company at

*nan magǝchu ya mabalǝǝkan ǝkis nan tǝlo ay soldǝǝson si Filipʃno.*  
 noon and are shot again three soldiers, Filipinos.

*ketjǝng kumǝantsa nan sinkumpǝnya ya mǝsubli ǝkis nan djǝʃwan*  
 Then retreats the one company and "exchanged" again two

*kumpǝnya. – ketjǝng alǝǝntsa nan fayonitǝtja; ka/ǝfantja nan lǝta;* 31  
 companies. Then they take their bayonets they dig up the ground

B.31 *ikā/æptja amīn nan fobolātja. isātja'd tomōli is nan apōtja;*  
 they bury all their cartridges Then they return to their  
 (bullets) commander

32 *kandntja en "ndngkay nan fobolāmi!" – ketjēng umāli nan djāan*  
 they say: used up our bullets. Then come two  
 (–no more–)

*kumpānya. wōdā nan madōy ay fnim, wōdā nan lfma; wōdā nan*  
 companies. there are dead six, there are five some are

*nabaldēkan is nan inaddpa; wōdā nan lsa ay kōlud ay nabaldēkan is*  
 shot into the hand there is one "negrito" shot into

*nan kitōngna. ketjēng kumāan nan sinkumpānya ya mīsubli nan tōlo*  
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpānya. – āngsan nan nadōy ken tjāftja. āngsan nan tjāla is*  
 companies. many (are) the dead among them much (is) the blood upon

*nan lūta. ketjēng kumāan nan tōlo 'y kumpānya. igādntsa nan*  
 the ground. Then retreat the three companies. They remove the

*āngsan ay nadōy; yōftja 's katlin. ketjēng mīsublī ākis nan djāa 'y*  
 many dead they carry to the train. Then "exchanged" again two  
 (them)

34 *kumpānya. ketjēng mabaldēkan nan ipāt ay soldādso. – kasītja ākis*  
 companies Then are shot four soldiers. they again

*tomōli san djiāwan kumpānya. ketjēng misāyao nan ākyu ya ketjēng*  
 return the two companies. Then turns dark the day and then

35 *kīgsanftntja nan kānyōn; kīgsānfn nan soldādson si Melikāno. – ketjēng*  
 they fire the cannon; fire (them) the soldiers, Americans. Then

*inotōwis nan fōbolan si kānyōn et tsāna pōnsīpak nan pāgpag. ketjēng*  
 whistles the shell of cannon then often it hits the forest. Then



*umôgiad nan Ikôlot, et tsâkashtja ay lumâyar. - ketjêng* B.36  
get afraid the Igorot and immediately they run away. Then

*lumayârkâmi et umalkami is katlin. - ângsan nan nadôy ay tâkr* 37  
we run away and come to the train many are the dead men

*is nan katlin ay tsa inyôï nan soldâdso. nabaldrêkan nan isa ay*  
in the train whom kept carrying the soldiers. was shot one  
(station?) man

*iAmtâdâr; ma/îd nabaldrêkan is nan iFêntok - intedčêkami is* 38  
from Amtadao nobody was shot of the Bontocmen. we remain at

*katlin; tsâtja ket yâi nan nadôy ay nabaldrêkan. kinigsântja nan*  
the train they then bring the dead who had been shot they fire the  
often

*kânyôn; ketjêng kashôn mad/ôb nan tjâya. kâg nannâý - - - nan*  
guns, then as if tumbled the sky. like this (were): - the  
(it was) down

*fobôlan nan kânyôn; wôddâ nan kâg nannâý - - -*  
shells of the cannon some like this:

*- ketjêng tjumâka nan soldâdson si Melikâno is nan kalâta; ketjêng* 39  
Then landed the soldiers, Americans, on the land then

*lumâyar amîn nan 'silîktosh; umâytja 'sh nan katlin. Tsâkami*  
flee all the insurrectos they go to the train. We keep

*lumâyar ya ilâênmi nan fôbôlan si kânyôn ay patatsôkêna nan lâta.*  
running and we see the shell of cannon that throws up the earth.  
away

*- wôddâ nan fobôlan si kânyôn ay pinadôna amîn nan sinkumpânya ay* 40  
some shells of cannon kill a whole crowd that

*mamâb/on. tsatsâma nan madôy is nan 'silîktosh. adadâdsa nan*  
stood close many the dead among the insurrectos; more the  
together.

B.41 *madôy mo is nan falôgnit si Ikôlot is nan flin nan Ikôlot. ketjêng*  
 dead than in the fights of Igorot in the country of the Igorot. Then

*lumaydêrkâmi et umâykami 'd Malônos; ketjêng kanân Gôlash ay*  
 we flee and go to Malolos then says Golash, our

*inteliplitîmi en "umâykami ad Manîla ta êngkâmi 'nkâib is tilinsfla."*  
 interpreter let us go to Manila, let us go to make "railroad"  
 (moat?)

42 *ketjêng adi nan tâkrê. ketjêng kanân Gôlash en "nângkô ma/lid*  
 Then "refuse" the men. Then says Golash why! nobody

*madôy ken tjatâko ay Igôlot; nângkô ketjêng nan insulîktosh is ângsan*  
 is dead among us Igorot; why! only the insurrectos many

*nan madôy." ketjêng tomôlitja si Sâyan ay iSamôki ya isâcd si Môding*  
 (are) dead. then they return: Sayan from and further Moding  
 the Samoki,

*ay iFêntok isâcd si Pâtte/king ay iFêntok ad Manîla. ketjêng*  
 from Bontoc, then Patte, king from Bontoc, to Manila. Then

43 *umâyjtja is nan katflin ya apténtja nan fobôlan si kânyôn. ketjêng*  
 they go to the train and encounter the shells of caannon. Then

*minîdneng is nan kakarwâdêntja. ketjêng kasftja sumâkong ad*  
 they hit into their midst. Then they again go back to

*Malônos; et umtsântja ken tjakamî. ketjêng kanântsa ken tjakamî 'n*  
 Malolos then they arrive with ns. Then they say to ns  
 (among)

*"inmâli nan Melikâno ad Kală/ôkan et finâkashftja nan kadôdfong;*  
 they came, the Americans, to Calocan and destroyed the buildings

44 *pinêantsa amîn nan sinfâan ya najâkash amîn ay kampâna." ketjêng*  
 they burned all the churches and broken are all churchbells. Then

*ibfākāmi is nan plesidēnte ad Malónosh; kanānmi en “umāykami ‘d ad* B.44  
 we ask the “presidente” at Malolos; we say we ought to go to

*Fēntok!” ketjēng maṛwēakas ya kasmi ibfaka ya adīna. - kanāna ‘n* 45  
 Bontoc then it is to-morrow and again we ask and he He says  
 refuses.

*“nāngkō ma/īd nadōy ken tjakāyā, ya kanānyu en umāykāyā?”*  
 why! none is dead of you and you say you will go?

*ketjēng kanānmi ken Kōsmi ay iFēntok en “tjakami cd—kanām— en*  
 Then we say to Kosmi from Bontoc we should— tell (him)! go

*talfeng, nan kinwānim; ketjēng ilodlōdmi ay tākē ay umūy.”*  
 to dance; so you had said; then we must, we men, go;  
 (as to your saying)

*ketjēng inōnong tja Makwēish ay iFēntok ken Ngāwēid ay iSamōki.* 46  
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

*kanān Makwēish ay iFēntok ken Ngāwēid en “sīk/ā kēkkēm ay fālōgnit*  
 says Makwish from Bontoc to Ngawid you know that “battle”

*nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākē? sīk/ā*  
 was their to you why did you tell (so) to the men? You  
 saying not

*ma/īd ninunīmmo! moshāya sak/ēn si nāngtek ay fālōgnit nan*  
 have no reason! suppose I had known that “battle”

*kanāntja, et kānak onōna is nan tākē mo lēytjēntja ay mākifalōgnit.”*  
 was their I would first to the men if they wished to go to war.  
 saying, have told

*et akēt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian* 47  
 then little only (failed), that we would have killed we Igorot for the saying of  
 each other

*nan plesidēnte ad Malónosh en mabaldukānkami amīn ay Ikōlot.*  
 the presidente at Malolos that we would be shot, all Igorot.

B.47 *ketjěng marwákash ya ilódlod Kósmi ay iFěntok mangibfaka.*  
 Then (it is) to-morrow, and must Kosmi of Bontoc ask.

48 - *ketjěng kanána en "umáykāmí 'd man!" ketjěng adína. ketjěng*  
 Then he says let us go then! then he does not (permit). Then

*lumayákkāmi ay Igólót; ketjěng manadālānkāmí is nan ilid nan kálsa.*  
 we run off we Igorot then we walk on the side of the street.

49 *ketjěng umtjáŋkami ad Santo Tomas; ketjěng tjangkásmi ay*  
 Then we arrive at Santo Tomas then we immediately

*sáŋkēp is nan páŋpag. ketjěng lushfádmí ya ad Faláoang. ketjěng*  
 enter the forest. Then our coming out is at Falaoang. Then

*inanápkāmi is káncnmi tay narwawádkāmí. ketjěng humagókāmi*  
 we seek our food because we are very hungry; then we buy

*is nan kankánēn; nan kankánēn nan inkatákkēmi. (nakáib nan*  
 food (cakes) "cakes" we lived on. made are the

50 *kankanín is fináyē ya nan dín/fa.) - ketjěng umalfkāmi ad Fángal.*  
 "cakes" from rice and sugar. Then we come to Fangal.

*ketjěng kanán nan Ilóko ad Fángal en "éŋkayu man lumáyay ay?*  
 Then says an Ilcano at Fangal why do you run away?

51 *ögiadángkáyē ay Igólót?" ketjěng kanánmi ay mánfat en "éŋka*  
 are you cowards, you as Igorot? Then we say answering you go,

*man, ta iláénmi sík/á, mo ket adí pinpaabókēn nan kányōn nan ólom."*  
 let's see you if then not quickly smash the cannon your head.

52 - *ketjěng umalfkāmi 'd Takátjīng. kanántsa ákis en "éŋkáyu man*  
 Then we come to Takutjing. They say also why do you

*lumáyay ay?" ketjéng kanántsa en "ngäg nan angnítja 'sh sa?"* B.52  
 run away? Then they say what did they do there

– *ketjéng ifadgmi ken tjájtja en "nan pay jobólan nan kányōn ya* 53  
 Then we tell them the shells of the cannon are

*tsaksagōag."* *ketjéng kanānni en "mosháya umálitja 'sna nan*  
 very big. Then we say suppose they would here the  
 come

*Melikáno, et pinfákash nan kányōn nan áfongyu."* *ketjéng áлами* 54  
 Americans, then would quickly the cannon your houses. Then our  
 ruin direction

*ya nan págpag, et loshfúdmí ya ad Serwantés. ketjéng nánengmi ya*  
 is the forest then our coming is at Cervantes. Then our going is  
 out (aim)

*ad Fúladóng. ketjéng áлаumi nan mōnok ya kærwítan. – ketjéng* 55  
 to Fuladong. Then we take chickens and cocks. Then

*umáfkami ad Alab. ketjéng áланми nan tsaksáki ay fátug;*  
 we come to Alab. Then we take a big pig

*padōyēnni ya istjámi. finayádsanmi is líma 'y pēsosh is nan*  
 we kill and eat it. we had paid five pesos to the

*ninfátug. ketjéng inpasalábkámi is nan iAlab is mákan. isá'tja'd*  
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

*mandlubub. igámi fayádsan nan mákan; nan ipékaer ad Alab*  
 collected, we did not pay the rice the people at Alab

*itsaotsótja ángkay ken tjákāmí. – ketjéng malikoádkāmi ay nmāli* 56  
 gave it "gratis." to us. Then we start to come

*ad Fántok. ketjéng tsáoshēnni ad Afōu ay flin nan Ilóko ad*  
 to Bontoc. Then we go directly to Afōu, the of Ilocanos at  
 settlement

- B.57 *Fé̃ntok. nákship nan inumtsánnanmi ad Fé̃ntok. – ketjéng kanán nan*  
 Bontoc. in the after- our arrival time at Bontoc. Then say the  
 noon (was)

*tákr̥ ay iFé̃ntok ya iSamók̃i, kanántja en “umáted ta inmalík̃äy;”*  
 people of Bontoc and Samoki, they say “we are that you came  
 glad”

*aykók̃äy natákr̥ amín?” kanán nan tákr̥ en “ngäg nan inangnéñy;”*  
 are you alive all say the people how did you manage

- 58 *ay inmáy?” – ināmoámongmi amín nan tákr̥. tjéngnéñtja nan*  
 to go (there) we had assembled all the people they listen

*kanánmi. ketjéng kánanm̃ ken tjáitja en “tsatsáma nan fobólan nan*  
 to our speaking Then we say to them too many the shells of the  
 (were)

*Malikáno, tsatsáma ay tsaksagóak nan kányōn.” ketjéng kanántja*  
 Americans; too enormous the cannon. Then they say

*en “ya nan pay fobólan nan báldæg?” kanánmi en “tsatsámáđ ay*  
 and the bullets of the rifles we say fearful,

- 59 *käg é̃tjan nan fobólan si báldæg.” ketjéng kanántja 'n “aykótja adí*  
 like rain the bullets of rifles. Then they say do they not  
 (were)

*umáli 'sna?” ketjéng sibfátéñmi ya kanánmi en “adumálitja 'sna tay*  
 come here Then we answer and say they will come here as

- 60 *pádsongtja ad Malónosh. – ketjéng kasítja kanán en “kad nan*  
 they stop at Malolos. Then they again say when  
 (at the limit)

*aliántja?” ketjéng adími íbfaka, tay kanánmi en “ta adí kr̥mān*  
 will they come Then we do not tell because we say let not escape

- 61 *nan 'líktosh.” – ketjéng ay sumáákami is íli. ketjéng kanán nan*  
 the insurgents Then we enter town. Then say

*pangǎjongmi en "umǎted ta tinmolǎkyu is nan ilitǎko."* B.61  
 our relatives "we are glad" that you returned to our town.

*- ketjǎng ǎmtsán nan ǎsa ay fǎan: kǎytsa'd inǎpapangǎli nan* 62  
 Then "passed" one month then they come suddenly the

*soldǎdson si Melikǎno. ketjǎng inumtsǎntsa is nan ǎfǎǎfid.*  
 soldiers, Americans. Then they arrived early in the morning.

*ketjǎng isǎd nan Melikǎno nan ǎngsan ay kafǎyotja ad Kamǎnuang.*  
 Then "put the Americans many their horses at Kamannuang.  
 down"

*ketjǎng fumǎlatja amǎn nan iFǎntok et pangǎnǎntja nan kafǎyotja.*  
 Then go out all Boutoc- and feed their horses.  
 people

*- adikǎǎn nan soldǎdson si Melikǎno nan ǎlǎktoshi; inǎdǎtja nan ǎsa* 63  
 (Then) the soldiers, Americans, the insurgents. They one  
 pursue capture

*ay tenǎnte ya nan tǎlo 'y soldǎdso, isǎd nan ǎsa ay nabaldǎkan.*  
 lieutenant and three soldiers, then one who was shot.

*amǎn ay tǎkkǎn ay soldǎdson si Filipǎno et linmǎyǎtja is nan fǎlig.*  
 all other soldiers, Filipinos, then had fled to the mountains.

*et layǎǎǎǎntja ad Tǎfeng. - ketjǎng ibǎkan nan iFǎntok ya* 64  
 then they reached Tulubin. Then tell the Bontocmen and  
 running

*nan iSamǎki nan djǎlan is nan soldǎdson si Melikǎno ad Tǎfeng.*  
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

*umǎytja ad Fǎy/ya et aldǎntja nan asǎǎǎǎ Aginǎldo ya nan*  
 they go to Fayu and capture the wife of Aguinaldo and

*anǎtjǎna 'y fǎǎǎyi. - ǎsa 'y soldǎdson si Filipǎno binaldǎkan nan* 65  
 his younger sister. one soldier, Filipino, they shot, the

- B.65 *Melikáno; nan soldádsan si Melikáno pinotrěantja nan ólon nan*  
 Americans; the soldiers, Americans, cut off the head of the

*'líktosh; inká/uptja is nan láta is Kámpo Santo, ay kaka/ěfan.*  
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

- 66 — *ketjěng isákkongtja nan asáěwan Gináldo ad Fěntok ya nan*  
 Then they conducted the wife of Aguinaldo to Bontoc and

*anótjina 'y fafáyi, isáed nan ísa 'y Melikáno ay finálerd Gináldo.*  
 his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.  
*Fánged.*

## EXPLANATORY NOTES

The "Battle of Calōocan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. *'n sak/ěn; ken sak/ěn.—kángsa: gángsa.*—Malōlos in Bulacan.—*sfbing* [*sfbing*]: copper coin; 80 *sfbing* are considered equivalent to 1 peso (50 cents American).

5. *magáchu; ch:* guttural; interchanged here with *ky*.

10. *tsámi:* "we "often," repeatedly, as many houses were plundered.

11. *kăg...nan ílan:* "it looked like..." *ílan* for: *ílaén*.

14. *as nan wěid: is nan wěid.*

15. *fináyě:* shelled and pounded rice, uncooked. *mákan:* cooked rice, "catable." [461]



16. *köy nay adwǎni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay mángan*: help yourself to eat!
18. *ikikiǎdek*: *ögögiǎdek*. *pumadǎyak*: personal vb. *ǎgkǎmǎ*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldǎkǎnkami*: we will be shot.
22. *balokǎnkami*: Ilocano verb: ride on horseback;  
*tilin*: Span. tren; [18].
25. *kág tǎnǎ*: Fanged showed the distance to be about 200 paces.
26. *finifftli*: [68]. *nǎngkǎ bǎd*: [427].
27. *kasǎn—ya kasǎn*: Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."
28. *katilinsila*:? "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldǎdson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldǎdson si Mclikǎno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *fsublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).
31. *fayonitǎtsa*: Sp. bayoneta. *ka/ǎfantja*: make holes in the ground; *ikǎuptja*: they bury in these holes. *fobolǎtsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djǎa 'y*, or *djǎa ay*, or *djǎwan*: two. *tsakǎshko* [315].
38. *kǎg nannǎy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot*.
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adǝ:* not.
42. *kǝtǝǝng nan:* "exclusively."
45. *cn:* to go [307].
46. *tja.....kcn.....* [39]. *ā pay:* Igórot and Ilocano particles.
48. *umǝykami'd:* words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malólos. *is nan flid nan kalsa:* may also mean: along the road.
50. *cnǝkayǝ: ngǝǝǝngkǝyu?* why? [352]
51. *pinpaabǝkǝk:* I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngǝg nan anǝnǝntja:* lit. what do they do there? "how did you fare there?"
54. *nǝnǝngmi:* our going-aim; (probably: *nan cn-mi*). *ǝlami:* our direction, direct way [318], but *ǝlanmi:* our taking, "we take," for: *aldǝnmi*.
55. *pasǝlubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure; *sǝlub*.
56. *Alǝu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *nǝkship nan....* Time emphasized by Nom. actionis with suffix *-an*. Cf. [263; 264].
57. *umǝtǝd:* adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you;" *sak/ǝn umǝtǝd ta....* (that...) *ngǝg nan inǝngnǝnyu...* [358]
58. *tǝǝngnǝntja* for: *tǝǝng/ngǝntja*.

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjéng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isaádko*: I put down, unsaddle, stable.

63. *ináatja* for: *inálatja*. *layáawentja*, transitive: "reach by running." Person.: *lumáyaawak*.

64. The guides were: *Kamádon* of Bontoc and *Fíteng* of Samoki.

## THE RAT AND THE TWO BROTHERS

*Wódá nan sináki. éntsa 'nkótsaæ is píki ya adí áktan* R.1  
There are two brothers. They go begging for corn and not give any  
maize

*nan tákæ tjaftja. isá'tja'd intotóya ay sináki ya kanántsa ay*  
the people them. Then they converse the brothers and say

*mangwáni en "énta 'd énlápis is æmáta, tay adftja umáktan is píki.*  
saying let us to "make" a garden- as they not give corn.  
two go our,

*-isá'tja'd en minlápis ay sináki. ketjéng umáytja'd, lapfsantja* 2  
Then they go to weed, the brothers. Then they go, they weed

*nan ámas nan sinpamflikan. isá'tja'd sumáa, tay mastjím.*  
a part of a mountain-section. Then they go home, as it is night.

R.<sup>3</sup> *maɛwákas akís ya kásíntja umáy ay sináki. létytjentja*  
 it became again and they again go, the brothers. They want  
 to-morrow

*ay ananaɛwédén nan ématja. sinéngpádséngpádtja nan tjápong ya*  
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amín nan fulúlong ya nan fátang. - ketjéng nastjím*  
 the sticks, all the "high grass" and the "high trees." Then it was night

*ákis ya sumáatsa ay sináki akís. ketjéng maɛwákas akís nan tálon*  
 again and they go home, the again. Then "next day" was the time  
 brothers, again (region)

5 *ya kasítja ákis umáy nan sináki. - umáytya 'd ya ilántja nan*  
 and they again go the brothers. They go and see

6 *ématja ya tinmófo nan fulúlong ya nan wáka. - ketjéng kasítja*  
 their and had grown the grass and the vines. Then they again  
 garden

*lapísan ákis et íbábábábátja nan fulúlong. ketjéng nastjím ya*  
 weed again and mow down the grass. Then it was night and

7 *sumáatja ay sináki. - ketjéng mísúbli nan ó/tot ya*  
 they go home, the brothers. Then "exchanged" the rat and  
 (came in its turn)

*kankandna en "kibkibàong --- málmalwádka ày tjapòng!*  
 says . . . . . grow again, you wood!

*kibkib/biid --- málmalwádka ày sífid!"*  
 . . . . . grow again, ye thorns!

8 *ketjéng maɛwákkash nan fatáɛɛwa, ya umáytya san ninlápís ay*  
 Then became to-morrow the world, and they go, the "having  
 weeded"

9 *sináki, ya ilántja 'd ya tinmófo akís nan fulúlong. isácd kanán*  
 brothers, and they see and grown had again the grass. Then say

*nan sinǎki en 'umǎyanta 'd ta ilǎenta nan mangipatǒfɛ is nan* R.9  
the brothers let's two go that we two see the "maker-grow" of

*ǎmǎenta 'y nay!' - ketjǝng mastjɪm ya pudǎmǝntja san ǒ/tot* 10  
our garden here Then it is night and thəy perceive the rat

*ya inkibkibǎong. tjetjǝng/ngɛn nan inǒtji nan ǒ/tot ay inkibkibǎong.*  
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"  
brother

*- isǎed pintjǐpap nan inǒtji ya kanǎna is nan yun/ǎna 'n 'yǎim,* 11  
Then catches quickly the younger and says to his older bring  
brother

*yǎim nan pǐnang, ta pinpadǒyta na! sftǒnǎ nan finǐmley ken*  
bring the ax that we kill quickly this! this is the "one having  
tired"

*tjafta ay sinǎki." - ketjǝng kanǎn san ǒ/tot en "adǐkayɛ pumadǒy* 12  
us brothers. Then says the rat do ye not kill

*ken sak/ɛn; ta umüytǎko is ǎfongko!" isǎed lumǎyɛr ya pinǒnot*  
me let us go into my house then it runs and quickly  
runs after

*ǎkis nan inǒtji. - ketjǝng kanǎna ǎkis en "adǐkǎyɛ! adǐkǎyɛ* 13  
also the younger Then it says again do not! do not  
brother

*pumadǒy, ta umüytǎko is ǎfongko!" ǒǒ/ǒǒgnan nan inǒtji.*  
kill let us go into my house holds fast the younger  
brother

*- isǎed kanǎn nan ǒ/tot en "ümipǒgǎnǎngkǎyǎ, ta umüytǎko is* 14  
Then says the rat set me free let us go into

*ǎfongko!" ketjǝng inumtsǎntsa is ǎfongna.*  
my house. Then they arrived in its house.

*- isǎna'd kanǎn en "ɛnkolǔbkǎyǎ ay sinǎki, ta kǐkǎdak is* 15  
then says (the rat) cover your eyes, ye brothers, that I prepare

- R.15 *kanéntáko!*" *isátja'd énkólub ay sínáki. ketjéng ikísuan nan ó/tot*  
 our food Then they cover their the Then stirs the rat  
 eyes, brothers.

- 16 *nan fágkong: ya mákan. ikisúna nan ítjush: ya istjá. ketjéng*  
 the pestle: and rice it stirs the spoon: and (it turns Then  
 (it becomes); to) meat.

*inkikíngao nan inótji; öóltén nan yín/a nan límāna. isáed kanán nan*  
 peeps through the younger; holds tight the older his hand. Then says the  
 (his fingers)

*ó/tot en "álikáyǎ 'd ta mangantáko, tay nay náoto nan kanéntáko."*  
 rat come let us eat, because here is cooked our food.

*ketjéng kanán san yín/a ön "sanguyán pan si ná/otóan nan*  
 Then says the older "How quickly the being  
 cooked

- 17 *kanéntáko!*" *ketjéng mangántja. ketjéng nakakanántja isátja'd*  
 our food Then they eat Then they finished eating. Then they

*kanán ay sínáki en "manubláta 'd ay sínáki!" ketjéng nakatsublántja.*  
 say the let us two smoke, us brothers. Then they finished smoking.

*ketjéng kanán nan ó/tot en "álikáyǎ 'd sína!" isátja 'd ámüy ay sínáki.*  
 Then says the rat come here then they go the  
 brothers.

- 18 *ketjéng inpafálan nan ó/tot nan gángsa ya nan ítjush, isáed nan*  
 Then took out the rat a gong and a spoon, then a

*tóvnan ay padéngdeng, isáed nan fág/kong. isáed kanán nan yín/a 'n*  
 jar then a pestle. then says the older

- 19 *"énkinaslángénta! ngág nan kotók tóshǎ?" ketjéng kanán nan inótji*  
 let us exchange what is the use of this then says the younger

*en "kóak man nannáy ay ítjush ya nan fág/kong." isáed inkóan nan*  
 mine indeed this spoon and the pestle. then is the of the  
 are property

*yǎn/a nan gǎngsa ya nan tǒɛnan ay padéngdeng. isǎtja'd ibfatǎwɛl* R.19  
 older the gong and the jar. Then they carry on a  
 brother pole,

*ay sinǎki nan gǎngsa ya nan tǒɛnan ay padéngdeng. isǎd sɛya nan*  
 the the gong and the jar then it is the  
 brothers

*inkóan nan yǎn/a. — isǎd kanǎn nan ó/tot en “éngkǎyǎ 'd!” isǎtja'd* 20  
 property the older Then says the rat You ought Then they  
 of to go

*sumǎ is nan ílitja nan sinǎki. ketjéng intotoyǎtja ay sinǎki. isǎd*  
 go to their the brothers. Then they converse, the Then  
 town, brothers.

*kanǎn nan yǎn/a 'n “tsǎɛtshim is áfongmo; tsǎɛshɛk is áfongko.”*  
 says the older go directly to your house, I go directly to my house.

*isǎd kanǎn san inǒtji is nan asǎwǎna en “isugédmó 'd nǎn fǎnga!”* 21  
 Then says the younger to his wife put on fire the pots

*ketjéng lǎnumak nan tjénum. isǎnad ikǐsua nan ítjush is nan fǎnga*  
 Then boils the water. Then he stirs the spoon in one pot

*ya ket ístja. isǎna'd ákís ikǐsua nan fǎg/kong is nan ísa 'y fǎnga ya*  
 and see! it's Then he again stirs the pestle in the other pot and  
 meat.

*ket mákan. — kǎnan nan asǎwǎna en “nǎngkǒ, ístja nan* 22  
 see! it's rice. Says his wife why! meat (is) the

*nginmadsǎnan nan ítjush!” isǎtja'd mángan. — isǎd fǎǎlén nan* 23  
 changing of the spoon Then they eat. Then sends out the

*yǎn/a nan anǎkua: éngka intékōu is ken alitǎ/om!” ketjéng*  
 older his son go to borrow at your uncle's. Then  
 something

*ámüy ya tsa kǒkétjén alitǎ/óna nan ístja. isǎd tomǒli san ongóna*  
 he goes and he was cutting his uncle the meat. Then returns the boy

- R.24      ketjěng kanán amána 'n "intó kay; ngăgim igă payân nan  
Then says his father where (was it); why did you not fill
- sokóngmo?" isăcd kanán nan ongónğa en "indidiŋmko ya tsa  
your bowl Then says the boy I was watching and he
- kökětjen alitá/ok nan istjá. ketjěng kumđanak, tay umăshiak.  
just was my uncle, the meat. Then I go away because I am bashful.
- 25 — isăcd kanán amána en "intó man la nan nangalána 'sh ístja?"  
Then says his father where then, pray, did he get meat
- ketjěng ilódłod nan ongónğa ay mangwáni en "istjá! tit/twa ay istjá  
Then must the boy say meat! real meat  
(is).
- 26 nan tsátja sibfán." ketjěng istjaistjátja nan sľbfántja. ibfálafálaen  
their eating Then they eat their meat. Often takes out  
(usual) (to rice)
- nan ának nan inótji nan istjá; yđiyđña is ken alitá/óna ya  
the son of the younger some meat; he carries it to his uncle's and
- kanán alitá/óna en "intó man la nan nangalan ámam is nan ístja?"  
says his uncle where there, pray, did get your father the meat?
- 27 "tsa otóčn ámak nan ístja." — isátja'd manăwewish.  
Often cooks my father meat. Then they performed a ceremony  
(roasted meat).
- isátja'd ámuüy nan pangátōna; ma/amongtsa is nan áfong nan inótji.  
Then they go the ato-companions. they assemble in the house of the younger.
- isána'd iságėd nan fąnga. isána'd tjănėman nan fąnga. isăcd  
Then he puts on fire the pot then he fills with water the pot. Then
- nflumak nan tjénun. isána'd itápek nan fąg/kong ya köt nġinmătjan  
was boiling the water then he stirs the pestle and lo! it changed  
then.



*is mákan.* – *isána'd iságöd nan ísa ay fǎnga.* *isána'd tǐññéman.* R.28  
 into rice. then lie puts on fire an other pot. then lie puts water in.

*isácd lñumak nan fǎnga.* *isána'd itápek nan ftjush; kôt istjá.*  
 Then boils the pot. Then he dips the spoon, then lo! it is meat.

– *ketjǐng iñlan nan tákǵ ya kanántja en* “*nangkô!* *sítõnä nan* 29  
 Then observe the people and say why! this man

*onõõnõy, tay itapékna nan ftjush ya ket ístja, – itapékna nan* 30  
 is lucky because he dips the spoon and it is meat he stirs the

*fǎg/kong ya ket mákan.”* *isátja'd mángan ya kanántja en*  
 pestle and it is “rice.” Then they eat and they say

“*kõkõtjǵnyu 'd nan ístja, ta mangantáko'd ay tákǵ, tay*  
 you ought to cut the meat that we eat, we people, because

*nañañwadtáko.”* – *isácd mangayáycng san laláki ya kankanána en:* 31  
 we are very hungry. Then sings the man and says

*asáwák si Ketyákkõu*  
 my wife, Ketyakyu

*intaktáksik na'y minfánõu.*  
 stands there, distributing with  
 the rice-shovel.

*Ketjǐng tji.* *Si Málkod nan ninokõkǵd.* *Matyǵ ya Antero.*  
 This is all. “Malkod” is the narrator. Matyu and Antero.

## EXPLANATORY NOTES

1. *Pfki*: maize. *enlāpīsak*: I clear the ground, cut grass and shrubs away. *mangemāak*: I am making a "garden."

2. *sinpamlikan*: one section of the entire mountain range. (*fīlig*: a mountain.)

3. *siangpādek* [*sengpādek*]: I cut down a tree, "by chopping the stem obliquely." *tjāpong*: a tree (but not pine); "it makes much smoke." *lōlo*: stick, shrub. *fātang*: "high and big tree, pine."

5. *wēka* [*uāka*]: a strong vine, "like a rope," a liane.

6. *ībabak*: I throw over; cut down and throw over.

7. *mīsubli*: see B. 30. The metre is trochaic, with strong ictus.

10. *padānek*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngēntja*, they hear.

12. *pumadōy*: L. 92. B. 18. *onōtjek*: I run after one to catch him; *pīn-*: quickly [296].

13. *ōō/ōōgnan*: Frequent. of *īgnak*. (Intensivum: *īīīgnak*).

15. *enkōlubak*: I cover my eyes, hold my hands before my eyes. *kīkadak*, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."

16. *inkikīngaoak*: I peep through my fingers, held before my eyes. *sanguyān pan*: how quickly! *minsangāyanak*: I hasten, I do something busily; synon.: *kamāek*, I hasten. "*sanguyān pan is mangāebam is nan tūfay!*" "how quickly you are making the spear!"

17. *ālikayū'd*: accent! *sina* = *isna*.

18. *pa(b)faldek*: I make go out, I take out of a box, a cover.

*ay padengdeng*: see Voc. "jars, kinds of."

The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a "*fatæwæw*," a pole balanced on the shoulder.

*kotok*: advantage; meaning; use.

22. *kánan*: accent!

23. *is ken*: = into the home of... *tsa kökétjèn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intó kay*: for *intó pay*.

25. *intó măn lă*: [428]. *nan nangalána* [*nangalána*]: his getting-place, his taking. *nan tsátja sɛbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *mandæwisak* [*mandæwɪshak*]: I perform a lesser ceremony; *tsæwæwshak*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjanæman*, and later: *tjenæman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

## THE STARS

S.1 *Wōdā nan ōnash id Falīdfid. āmüy san ninkōa ay mangīla. tsa cd*  
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

*maḡṅkay nan ōnash. isāna'd kanān en "ta od aknālāk na nan tsa*  
 is eaten up the cane. Then he says let me watch here the

<sup>2</sup> *mangṅkay is nan ōnashko ay nay." – isācd malāfi ya aknālāna;*  
 eater up of my here. Then it was and he watches.  
 sugar-cane night

*ma/īd intjasāna. kasīn maḡwākash; isācd kasīn malāfi ya itjanāna*  
 nothing he found again to-morrow; then again night and he finds  
 (it is) (it is)

<sup>3</sup> *tsādlo san mangṅkayṅkay is san ōnashna. – ketjēng kanāna en*  
 really the eaters of his sugar-cane. Then he says

*"nangkö bōt tsātōnā nan mangṅkayṅkay is nan ōnashko!"*  
 why! – these are the eaters of my sugar-cane!

*ketjēng adikōēna tjaftja. isāna'd ipākot nan fsang ay tukfifi.*  
 then he pursues them. then he catches a single star.

<sup>4</sup> *isāna'd kanān en "innākāyu 'sh āḡuy is sa, ta ilantāko tja na,*  
 Then he says bring light here that we see them

*tay tjátōñā bōt nan mangāṅkayāṅkay is nan ōnashko.*” – *isāna'd* S.5  
 be- these (are) the eaters of my sugar-cane. Then he  
 cause

*kanān en “padōyēntāko cd na!” isāna'd kanān en “adfkāyu*  
 says we ought to kill this Then she says do ye not  
 (the Star)

*pumadōy!” isātja'd ninfācg is san ninkōā is nan ōnash. ct umāytja*  
 kill (me) then they went with the owner of the sugar-cane; then they go

*'s āfongna. isāna'd asaēwāēn nan ninkōā is nan ōnash. isātja'd*  
 to his house. Then marries (her) the owner of the sugar-cane. Then they

*makānaktja 'sh līmātja. – ktjēng en nangāyu si asāēwāna ya* 6  
 have children, five. Then had to get wood her husband and  
 gone

*intsimitsīmid nan tukfīfi is bayākna. kaēwakaēwādkash intsīmid is*  
 she sews, the star, her wings every day she sews

*bayākna. isāed nakatsimīdan is bayākna. isāed malafī nan tālon.*  
 her wings. Then she finished sewing her wings then is night the time.

– *isāna'd itsāotsao nan bāyak is nan ānak ay yūn/a; ct patayāēwēna* 7  
 Then she gives the wings to the son, the oldest; then she makes him fly

*ad tja'ya. isāed kanān san inōtji ken amāna 'n “tja'y pay tinmāyayē*  
 to the Then says the youngest to his father yonder has flown  
 sky

*nan yūn/āmi.” – kasīn ākis malafī nan tālon. masāyēsāyēp* 8  
 our oldest Again becomes the time. Fast asleep is  
 brother. night

*ākis si asāēwāna. ktjēng alāēna ākis nan īsa ay anākna ya*  
 again her husband. Then she takes again one her son and

*patayāēwēna; patayāēwēn pay san fafāyi. ktjēng marēwākas ya* 9  
 makes him fly, makes him fly, she the woman. Then (it becomes) and  
 morning

- 8.9 *insúdsud san inótji ken amána ya kanána en* "tjáy pay ákis  
informs the younger his father and says yonder again

- 10 *inpatáyayé ina karwáanmi!* – *isácd kanán amátja en* "issáka  
made fly mother our middle brother. Then says their father you will

*fumángon ken sak/én, mo aláéna nan ísa ákis ay karwáanyu; et*  
awake me if she takes the one also who is "middle then  
(now) brother"

- 11 *fumangóngka ken sak/én.* – *ketjéng kanán nan inótji en* "dár!  
awake me! Then says the younger well!

*fangofangónck síka ya adíka páäd fumángon. nay kay léytjem ngin*  
I try to awake you but you do at all wake up here, indeed, you want perhaps  
not

- 12 *ay maísa is nannay faklulúta?* – *isácd kanán nan amána en*  
to be alone on this earth Then says his father

"*adtsáddlo fumángonak, mo fumangóngka ken sak/én!*" *ketjéng*  
I (certainly) shall wake up if you awake me Then

*malafí ákis ya patayáwéna nan ísang ay ongóngka; ya adí makatáyayé.*  
it is again and she makes fly the one child but not he cau fly.  
night

- 13 – *isácd kanán san inátja en* "ketjéng makáyadkayí 'd sina ay tóló.  
Then says their mother Then you are left here three

*tjakáyú ay sinák/i ay nay, tay adíkayu makatáyayé, et adtsakáyú*  
you brothers here, as you not can fly then you will  
"remain"

*ay sinák/i, et ad/ikapántja tjákayú is báldékyu et adtsakáyú*  
brothers, then they'll make for you guns then you will be

*nan ifnawísan nan táker. ketjéng tumáyayé nan inátja ad tjáya.*  
tax-collectors of men. Then flies their to the sky.  
mother

*ketjěng tjałtja nan nginmăđjan is Ilôko; ketjěng tjałtja nan* S.14  
 Then they were changed to Ilocanos, then they were the

*ifuwřsantja nan tákœ.*  
 tax-collectors of the people.

*ketjěng pay tji 's okôkœđ. Si "Măłkod" nan ninôkœđ. Mătyœ.*  
 Finished here the tale. "Malkod" was the narrator.

## EXPLANATORY NOTES

1. *angkăyek*: I use up all, I eat all. *ta od: od* for: *ed*. *aknălak*: I watch day and night. *itjasăna* = *itjanăna*, he finds.

2. *tsăđlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsătona: tjađtona*, these. (plur. of *sřtona*.)

6. *mangăyuk* [*mangăyœak*]: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masăyesřyep*: intensive and durative.

9. *yăn/a*: the oldest; *inôtji*: the youngest; *kœwăđan*: those between. See Voc. brother.

11. *fangořangônek*: conative and durative: I keep trying to awake you; *adika păad*: you never.. you not at all.. *nay kay*: *kay*, for *pay*, emphasizes *nay*.

12. *fumăngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayătjek*: I abandon, leave. *makăyadak*: I am abandoned, I

remain alone. *adtjakáyu ay sinák/i*: you shall remain brothers and shall not become stars (or: *adtsakáyu*, from *tsa*: "you will continue").

*ad-i-kaeb-an-tsa*: they, the people, will make for you [261].

*ifuwfsan*, or: *ifubowfsan*, from: *fúys*, taxes. (Ilocano)

## TILIN

T.1 *Wódá nan ísa 'y ongóngá 'y fafáyí. mo infáyú si inána, kanána 'n*  
 There is a certain girl when pounded her she says  
 (rice) mother.

*"ináka 's mótíng, ína! ta kánck."* *ketjéng aktána is mótíng san*  
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anáka. — ketjéng kasína kanán en "ináka ákis is mótíng, tay*  
 to her Then she again says give again ricemeal for  
 daughter.

*inangkáyko."* *ketjéng kanán nan inána en "nángkö; mfd nongnóngmo.*  
 I ate up all. Then says her why! nothing your "value"  
 mother

*tay adpay angkáym nan fíndyá."* *isácd ináka nan ongóngá. ishácd*  
 as you will eat up the rice. Then cries the child. Then

*kanán inána en "aykáka tlin ta mangánga 'sh mótíng?"* *'sácd*  
 says her mother are you a that you eat ricemeal Then  
 ricebird



*nakabfayñan si inána. - isáed aláen inána nan saktjáan ya én* T.3  
 had finished her mother. Then takes her mother the waterjar and goes  
 pounding

*mandáktjær. isháed makáyad nan andkna is áfongtja. isáed én*  
 to get water. Then is left her daughter in their house. Then has  
 gone

*nandáktjær si inána. - isáed aláen nan ongóngá nan tayáan ya insínót* 4  
 to get water her mother. Then takes the child the basket and goes

*is nan katayáan. isána'd aláen nan lig/ó ya itangébná is nan*  
 into the basket. Then she takes the cover and puts it on upon the  
 (winnowing-tray)

*katayáan. ketjéng ámtsán si inána ya pasikpóna nan saktjáan.*  
 basket. Then arrives her mother and carries in the water jar.

*ketjéng isáadná nan saktjáan, anápeña nan andkna. - ketjéng* 5  
 Then she sets down the jar she seeks her daughter. Then

*ibfakábfakána is nan tákær; ya kanántsa 'n "ma/íd inflami is nan*  
 she asks everywhere the people and they say nothing did we see of

*andkmo."* - *isáed kasín sámkép is áfongtja. ketjéng tjeng/ngóna* 6  
 your daughter. Then again she enters their house. Then she hears

*nan éngkalótókod is nan katayáan. isána'd lkuáfén nan lig/ó ya*  
 the noise in the basket. Then she takes off the cover and

*ketjéng kasíntja ki-kíng-kíng. - kanántja en "kíng - kíng - issám* 7  
 then they again chirped. They say - - you will

*inánàk nán mòtíng!" ketjéng iláen inána nan tayáan ya nakáyad*  
 have as the ricemal! Then sees her mother the basket and left were  
 your  
 daughter:

*nan tóngan nan andkna. - ketjéng ináka sh' inána ya kanána en* 8  
 the bones of her daughter. Then cries her mother and says

4. *pasikpəna* for: *pa/sikpəna*, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasíntja*: they again; the child is transformed into several birds!

7. *íssam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykôway* or: *aykô way*: *way*, syncop. form of *woday*. "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itánoy*: agree, grant a wish, "say yes!" *mo kanakanána*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [30 ff.] they, whom her mother represents; the family. *mángmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjéng tji*: as synon. was given: *naféash*, from *féashck*, I finish, end.

## KOLLING

*Wodá nan djáwa 'y fobfállo, nan isa 'y yáin/a ya nan anótji.* K.1  
There are two boys the one the older and the younger.

*éntja nangáyæ ay sínáki. isátja'd isáa nan kinayótja.*  
they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isǎed isǎnon inǎtja ya adí fumtjang. isǎed kanǎn inǎtja en*  
 Then put into their but not it burns. Then says their  
 fire mother,

2 *"ngāag nan kinayótju!" nan yǎn/a kanǎna en "tǝngkǎmǐ mangáyǝ*  
 bad (is) your "wood the older says let us go to get wood,  
 brought"

*si lǝpat!" isǎtja'd umǎy et isǎǎdtja nan kinayótja ya adí fumtjang.*  
 dry Then they go then they take their "wood but not it burns.  
 branches home gotten"

*isǎed kanǎn inǎtja en "nangkǝ; mǐd nongnǝng nan nangayǝanyu*  
 Then says their why! nothing the value of your wood-  
 mother gathering

3 *tay adí fumtjang; nan yǎngkay ǎshokna nan ǎngsan."* *isǎed*  
 because it does burn only its smoke (is) very much. Then  
 not

*payyǎen nan yǎn/a nan kalǎn inǎtja. isǎna'd kanǎn is nan*  
 hurts the older the word of their Then he says to  
 mother.

*anótjina 'n "ǎnta mamǎlid is nan kamǎnta ta ǎnta ǎlǎen san*  
 his younger let us two to sharpen our axes that we two to get  
 brother go go

*inǐlak ay nalǎngolǎngo ay lǝpat, et adtsǎdlo fumtjang."*  
 which I saw very dry wood and this surely will burn.

4 *- isǎtja'd mamǝknak ay sinǎki. isǎtja'd inǎmtjan is nan kakáyǝan.*  
 Then they go out to work the Then they arrived at the woodland,  
 brothers.

*isǎed kanǎn nan anótji en "mangayótja 'd ǐsna!" isǎed kanǎn*  
 Then says the younger brother let us two get wood here Then says

*nan yun/ǎna 'n "ǎnta 'sh nan tjǎi 'y kǎǝwad nan ǎntjoǎntjo ay*  
 his older brother let us go to yonder place of the very high

5 *fǎdang. sǎa tji 's ǎnta umǎla is ǎǝǝfǎda."* *- isǎed kanǎn nan*  
 trees, right there we must go to get our load. Then says the

*inōtji en "taddō adfta ūmtjan, mo iutō nan kanām en umāllanta* K.5  
 younger how long, we not arrive, where you say (is) our "getting"  
 place

*is arēwldta."* *isācd kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"*  
 for our load. Then says the older let us go to the nearer place  
 (a shorter distance).

*isātja'd ūmtjan is nan kāērwad nan āntjōāntjo ay fādang.*  
 Then they arrive at the place of the very high trees.

— *isācd fōlādjin nan yūn/āna nan wānisna, isācd nan dikāmna* 6  
 Then unties the older his breechcloth, then his shell

*ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan*  
 and his girdle and his hat and his pipe and

*kātjingna ya nan tjokāēna. isāna'd kanān is nan anōtjīna en*  
 his brass-chain and his pouch. Then he says to his younger  
 brother

*"fīgnam nan tjokāēko, nan wānisko, nan katjīngko, nan soklōngko,*  
 hold my pouch, my breechcloth, my chain, my hat,

*nan dikāmko ya nan fobāngak."* *isācd kumālab nan yūn/a ad tōngtjē.*  
 my shell and my pipe. Then climbs the older high up.

— *'shānad sibōēn nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7  
 Then he cuts off a branch and says — and then he

*kanān ken anōtjīna en "sānā kāy!" isācd padānēn nan anōtjīna 'sh*  
 says to his younger "right Then receives his younger  
 brother now!" (catches) brother

*kodpna. isācd kanān nan anōtjīna en "nāngkō; ēpom nā mo!" 'sācd*  
 below. Then says the younger why! your leg this, truly! Then  
 brother

*kanān nan yūn/a en "fakōn! līpat pay ay nalāngolāngo!" kasfna*  
 says the older "not so!;" wood, indeed, very dry again he  
 brother

- K.8 *kanán en* "ngāk! ngāk! sánā kāy si lfpát ay nalángolángo!" =  
 he says "right now!" wood very dry (I throw down)
- "nǎngkō; kadáan nan épom ná mo!" "fakón! kadáan nan  
 why! the other your leg (is) this "not so!" another
- pánga sha 'y nalángolángo!*" = "oh!" *isáed kanán nan inótji,*  
 branch, this, very dry, oh, then says the younger,
- "aykí siya na 'sh pánga? nǎngkō; épom tja ná mo!" =  
 is this here (to be) a branch? why! your legs, these verily!
- "ngāk! ngāk! sána kay: si nalángolángo 'y fānánig ay pánga!"  
 "right now!" very dry small twigs
- 'sáed kanán nan inótji en "nǎngkō; límam ná mo!" "fakón!" isáed  
 Then says the younger why! your arm this verily! no; then
- 10 *kanán nan yán/a: "pánga sha 'y nínkalángo!"* = *isháed inkuíkok*  
 says the older twigs these, very dry Then shrieked
- nan yán/a: kanána 'y inkuíkok en "kúkúíko! kúkúíko!" isána'd*  
 the older he says, shrieking - - - Then he
- kanán is nan inótjina en "isám nan wánis, nan kátjing, nan sóklong,*  
 says to his younger take home the breech- the brass-chain, the hat,  
 brother cloth,
- nan sangkítan ya nan fobángak ken ináta; kanám ken ináta 'n "álaem*  
 the belt and my pipe to our mother tell to our mother take
- 11 *nannáy ta inandkmo!" 'sháed ináka nan anótjina; kanána en*  
 these that they be your son Then cries the younger he says
- "aykóak pay shumáa? ya ngág kotóčko ay makáyad ken ináta?"  
 shall I really go home and what "is my use" being left alone with our mother

*nángkō; mandakas si ngematsanta'd ay sináki is kōlling.* K.12  
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

*isáed kanán nan yán/a en "ek umáyak is fanfanáwzi, ta ifuégna*  
 Then says the older I go to call a hawk that he takes  
 along

*ska id fobfáy.* *isáed sumáa nan anótji ya kanána ken inátja*  
 you home Then goes home the younger and he says to their mother

*— en "álaem nannáy wánis ya sóklong ya sangkítan ya nan fobárgan* 13  
 take this breech- and hat and girdle and the pipe of  
 cloth

*yán/ak, ta inandkmo, tay tsatsámaka ken tjakamí ay sináki:*  
 my older that you have (them) as too-severe-you-are to us brothers.  
 brother as your son,

*tay mfd siáddem. éngkami mangáyo et kanám en "adí fumítjang*  
 for nothing you like. we go to get wood, then you say it does not burn

*nan kayéénmi.* *— isá'd ináka nan si inátja; kanána 'y mangwáni en* 14  
 our wood. Then cries their mother she says saying

*"ngág kotók tōshā!" isáed kanán nan inótji en "sfa sha nan*  
 "bad use (thing) this" Then says the younger right this (is)

*kinánapmo; aykōka kasín ináka ya kasín tsáan is tomolfan yán/ak*  
 "your desert" do you again weep and again not for the return of my  
 brother

*isti? nginmátjan is kōlling!" — ketjéng inmangmángtja.* 15  
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

*isáed shumáa san nginmátjan si kōlling is áfongtja. isáed bumátong*  
 Then comes home the "transformed into an eagle" to their house. Then he sits

*is nan tabfongan nan áfongtja. isátja'd mángan ya itsaotsátotja*  
 upon the top of their house Then they eat and they give (him)

K.15 *nan twadwádna ya adfna tsaoṽádden; apfíd yǎngkay énkokuṽkok is*  
 his meat (share) and he does take; he only shrieks on  
 not

16 *tafǒngan nan áfongtja. - isáced ináka si inátja; kanána ay mangwáni*  
 top of their house. Then weeps their she says speaking  
 mother;

*en "banádká ta mangantáko!" isáced adí; isáced tjákasna ay*  
 come down that we eat Then he does then he immediately  
 not;

*tumáyaṽ ya énkúṽkok.*  
 flies off and shrieks.

*Ketjéng tji is okókæd. Si "Malkod" nan ninokókæd. Mátyæ*  
 Ended here the tale. "Malkod" has told it.

## EXPLANATORY NOTES

1. *fobfállo*: sing. for plur., as often! *anótji*, or: *inótji*.  
*kinayótja*: *káyæ*, wood, with preterite infix: their wood which they had gathered.

*isánon*: Nom. actionis: *isáno* and "genitive-indicator" -*n*.

*ngāāg*: *āā*, drawn and spoken with disgust!

2. *lípád* [*lípát*]: dry branches on trees. (*báding*: dry wood fallen from trees.) *nan kayæényu* or: *kaðwinyu*.

3. *payyáen* or: *pa/ayáen*; *pa/ayáek*: I hurt, insult by words.  
*káman*, Tucucan word for: *pñang*, an ax. *adtsádllo*: "this very wood," or: "surely;" *tsádllo* means: self, the same, the very same. Cf. S. 2 and 12.

4. *anótji* was constantly interchanged with *inótji*.  
*sfa tji* 's, or *slyadsis*: therefore.

5. *taddo....* how long will it take to get there.... [357]  
*umálanda*: our getting-place, of us two: *um-ala-an-ta*.



6. *dĕkam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibōēn*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sāna kāy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nā mo*: pron.: *nāmō*; *mo*: affirmative particle, emphasizing *na*: here; so: *sāmō*. *fakōn!* no! not any limb but... [323]. *kadĕa* [*kādēwa*]: second companion.

9. *fandnig*: the only plural form of an adjective obtained.

10. *ta inanākmō*: Cf. T. 7 and Note.

13. *tsatsāmaak*: lit. I am too much; too exacting. *ma/ĭd siādek*: I like nothing, I am discontented with everything.

14. *nan kinānapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anāpek*: I seek, search.

*kasĭn.... kasĭn...* the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjākasna* [315].

*Si Malkod*: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokōkēd si Malkod, et adĭm iitāēwēn*:" if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the specters of dead people.]

## THE MONKEY

M.1 *Wōddā nan sināki ay infōlu is tflin; nan lalāki*  
 There are a brother and a sister who watch ricebirds, the boy

*infōlu is āma, nan fafāyi infōlu is kapāyoan. nan āman nan*  
 guards a garden, the girl guards a ricefield. the father of the

*lalāki kinmabidūa; kabiduāēna nan fnan nan fafāyi.*  
 boy had married a second time; he married the mother of the girl.

2 *maewākas ya i/ēnēd inātsa nan shengēdtsa. nan āman*  
 It was to-morrow and carried out their mother their meal. The father

*nan lalāki mangānēb si ōgsa ya nan lāman. nan bādang nan*  
 of the boy hunts deer and wild pigs. The meat of the

*yān/a is nan shengēdna ay lāman ya amōngēna is san andkna*  
 older (boy) in his meal, which is pork, is "her gathering" for her

3 *'y fafāyi. mākan yāngkay nan yōfna is nan lalāki. - kasin*  
 daughter. Rice only (is) her bringing to the boy. Again

*ākis maewākas; isāed i/ēnēd inātsa nan shengēdtsa ay sināki.*  
 it is to-morrow then carries out their mother their meal, of the children.

*nan nafángösh ay mákan yóina is nan laláki ya nan karwís ay mákan* M.3  
 the rotten rice she to the boy and the good rice  
 brings

*is nan anákna 'y fafáyí. – ketjéng nan laláki ay ának nan kinabiduána* 4  
 to her daughter. Then the boy, as son of the man with second wife,

*tsána tsaowáden nan shengédna, tsána iká/up; shúmya yangkay*  
 as often receives his meal, so often buries it; only (it is)  
 as he he

*nan ának nan fafáyí ay tsáma 'y mangamángan.*  
 the daughter of the woman who much eats.

*– mafíkod san laláki, tay nafángösh nan tsa yóöy nan kasfna* 5  
 emaciated the boy, because rotten is "the usual bringing" of his  
 (is)

*inná. isáed kanán amána en "tck ed ílaen nan midláigna!"*  
 stepmother. Then says his father I must to see "sonny"  
 go

*ketjéng úmüy si amána; umáy et ya ibfakán san laláki ken*  
 Then goes his father, he goes then, and tells the boy to

*amána nan shengédna ay nafángösh. – ketjéng kanána en "íssam* 6  
 his father of his meal that is rotten. Then (the boy) says you will

*inának nan tsam inpayái ay shengédko." ketjéng kanán amána en*  
 have your sending which my meal Then says his father  
 as son usual is

*"ngäg nan ínmad is nan shengédmo?" – ketjéng kanán nan anákna* 7  
 what happened to your meal Then says his son

*en "nan määdjí tsam inpayái ken ínak ay shengédko'd ya*  
 forsooth, you often made bring my mother, that my meal was  
 (should be)

*nafángösh." – ketjéng kanán amána en "ya nan pay tsak inpayái* 8  
 rotten. Then says his father well, that I used to send

- M.8 *ay shéngédmo'd mákan et mabáddabadángan is nan tsak anéban ay*  
 as your meal, rice and meat added to it from (that) I often hunted  
 (should be)
- 9 *láman ya nan ógsa."* - *ketjéng kanán san anákna 'n "pásig pay*  
 wild pig and deer. Then says his son thoroughly
- 10 *nafángösh nan shengédko ay tsam payái."* - *ketjéng kanán amána*  
 rotten was my meal which you often have sent. Then says his father
- 'n "kanáipan! amfuyádkash si nafkodka! nángkö pöt olóläy nan*  
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikákan nan kasím innína!"* - *isáed kanán nan amána en "sááta 'd*  
 acting of your step-mother. Then says his father let us two  
 go
- id fobfáy!" ketjéng adf; kanána ay mangwáni en "sááka 'd*  
 home Then (the son) does not he says, speaking you may go  
 (consent) home,
- man."* *ketjéng kanán amána 'n "sááta'd maadjf ay sináma."*  
 indeed. Then says his father let us go home, forsooth, as father and  
 son.
- 12 - *ketjéng álan san anákna ya kumálab is nan fádang. ketjéng*  
 Then "the direct of his son is climbing on high trees. Then  
 way"
- inákak; kanána ay önákak: "häg! häg!" "íssam inának nan*  
 he screams, he says screaming - you will have as child the
- ának nan kinabfduam ya nan tsam inpayái ay shengédko 'y*  
 child of your second wife and your usual sending, my meal that
- 13 *nafángösh."* *ketjéng ináka si amána ya ketjéng ónoónótjha san*  
 was rotten. Then weeps his father and then he follows
- 14 *anáka. ináktsádktsang is nan fádang. - ketjéng tsā kanán nan*  
 his son he jumps "always" on the trees. Then keeps saying

*amāna 'n* "bumanādkka man, ta intotoyāta, ta sumādata ad fobfāy et M.14  
his father come down let us two talk, let us two return home then

*admadgēnta is nan fānfanīg ay āfong.*" – *adī san anādkna; kanāna* 15  
we two shall live in a little house, (he does) his son he says  
alone not,

*ay mangwāni en* "ēngka 'd, āma, tay sak/ēn ngēmādsanak is  
speaking you should go! father, because I am transformed into

*kā/ak."* *ketjēng sumāda s' amāna is nan lafī ad fobfāy.*  
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwēwāna 'n* "ēngka man malafīlafī ay?" 16  
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwēwā ay lalāki en* "lafīn tōnd 'sh! kanaīkapān 17  
Then says the husband night this "miserable" you  
(you say?)

*si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ōōshden*  
woman why! you are a wicked woman. why! we do provide enough

*nan shengēdtja 's amīn nan anākta!"* – *ketjēng tsāna pintjaytjāyan* 18  
neal for all our children Then he many kicks  
times

*san asāwēwāna ay fafāyi. ketjēng inītsangtsa. san anādkna ay*  
his wife. Then they are divorced. His son who

*nginmādsan is kā/ak et ōna amōngēn nan kā/ak ay*  
was transformed into a monkey then goes to assemble the monkeys,

*angāngsan is nan ēmātja.*  
great many into their garden.

*Ketjēng tji 's okōkēd.*  
This is all of the tale.

*Si Malkod nan ninōkēd.*  
"Malkod" is the narrator.

*Mātyw ya Falōnglong.*  
and

## EXPLANATORY NOTES

1. *infôlu* or: *infôylu*.

2. "*shênged*," carried to the field in the basket "*tôpil*," consists of rice with "*băđang*," a piece of meat placed on the rice. *lăman* and *ôgsa* [*ôgsha*]: see Voc. food.

*amôngêna*: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.

3. *ay sinăki*: in apposition with *-tja*. their, namely of the...  
The boy has no meat at all and gets besides only rotten rice.

4. *sămya* [*shămya yăngkay*]: Ex. *sumyăka yăngkay ay manăbla*: you alone are smoking; *sumyăka yăngkay ay kăwăns nan kôam*: you alone take the good things for yourself. *sumyătja yăngkay ay inkăéb is fănga*: only they are making pottery. *tsăma*: much (unreduplicated only here).

5. *îbfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)

6. Formula: *îssam inanak*.... see: T.7; K.10; infra. 12. *yăik*: I bring; *pa/yăik*: authoritatively: I order to bring, I send out. *ngăg nan înmad?* "what is the matter with.." from *îmad*, it happens.

8. *mabăđabadăngan*: "richly" provided with meat; much meat placed on rice.

9. *păsig*: pure, without any admixture; *păsig falădog*: it is all gold, pure gold.

10. *kandăpan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.

*amfuyăkash.. is*: for this reason; therefore. *amfuyăkash is ma/ădka 'sna*: "for this reason you were not here!" (used mostly in exclamations). *olôläy*: still stronger than *ngăāg*, bad, mean.

11. *săđta'd*: hortatory mood, with infix *-um-* omitted; dual.  
*măăđji*: "done," "gehen wir also;" *sinaăma*: [60].

12. *āla*: the direct way; the immediately following action [318].  
 “*hāg!*” interjection of the monkey language. *issam...* see Note to 6.

13. *inaktsaāktsang*: he jumped from tree to tree; frequent. form.

14. *tsā kanan*: he says often, several times, keeps saying. (*tsa*, not *tsāna*, because the “subject” follows the verb.)  
*mādgčnak*: I live without wife, in celibacy.

16. *kānan*: accent! but in 17: *kānān*. *malafilafak*: [413].

17. *lafintōnāsh*: this (you call) night? *tjenūntonāsh?* this you claim to be water? *asūntonāsh?* you call this a dog? (ironically)  
*ō/ōshdek*: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.

*kanaīkapān*: “how miserable, wicked you are!” Ex.: *kanaītjapan*: how bad they are! *kanaīkayupan*: how bad you are! [*kanaīkāyu pan*].

18. *pintjaytjāyan*, or: *böntjaytjāyan*: “kick quickly.” *ōna*: from *ek*, I go; *ēna* or: *ōna*.

## PALPALAMA AND PALPALAKING

P.1 *Tja Palpalāma ken Palpalāking ēntja insdīb. si Palpalāma*  
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

*sašpēna nan palupō. si Palpalāking kānāna ken Palpalāma en*  
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 "saðpenta sa ay djǎa!" isǎcd kanǎn Palpaláma en "saðpek na ay  
 let us two that "together" Then says Palpalama I dam off this  
 dam off

Isang." isǎcd kanǎn Palpaláking en "tck saðpén nan pǒshong."  
 alone. Then says Palpalaking let me dam off the stagnant  
 go to water.

- 2 – isǎcd sindib Palpaláma nan palápo. ángsan nan indǎna ay kǎtjǒu.  
 Then dams off Palpalama the current. many he catches small fish.

- 3 si pay Palpaláking ma/íd indǎna is kǎtjǒu. isǎcd kanǎn Palpaláking  
 Palpalaking nothing catches, fish. Then says Palpalaking

en "inǎka 's ísa 'sh kǎtjǒu!" isǎcd kanǎn Palpaláma en "ngǎg  
 give (me) one fish Then says Palpalama what is

kotǒkko ay mangitsǎotsao ken síka? aykǒ ngǎg ta alǎém nan ísa ay  
 my to give (one) to you why ought you to one  
 "advantage" get

- 4 kǎtjǒu?" – isǎcd kanǎn Palpaláking ken Palpaláma en "yǎka;  
 fish Then says Palpalaking to Palpalama well then;

yǎim nan kǒweng nan kǎtjǒo mo!" isǎcd kanǎn Palpaláma en  
 give (me) the ear of a fish Then says Palpalama

- 5 "ngǎg kotǒkko ta alǎém nan kǒweng nan kǎtjǒu?" – isǎcd kanǎn  
 what is my use that you get the ear of a fish Then says

Palpaláking en "yǎka; yǎim man nan kǒweng nan tjǎlǐd." isǎd  
 Palpalaking well then; so give (me) the ear of a "tjalid." Then  
 (of a fish:)

kanǎn Palpaláma 'n "aykǒ ngǎg ta alǎém nan kǒweng nan tjǎlǐd?  
 says Palpalama why ought you to get the ear of a tjalid

- 6 sak/én ngin ya fakǎnak?" – "yǎka; yǎim man nan apǎngoy si  
 I (am) perhaps "not myself" well then; give (me) the leg



*ăgkămä!*" *isăed kanăn Palpalăma en* "aykô ngăg ta alăem nan P.6  
of a crab Then says Palpalama why ought you to get the

*apăngoy si ăgkamă?" – isăed ămüy si Palpalăking is nan atăto.* 7  
leg of a crab Then goes Palpalaking to the ato-resting-place.

*isăna'd ilăen nan akfôb; isăna'd kănên nan akfôb. isăna'd kanăn en*  
Then he sees a fruit then he eats the fruit. Then he says

"fôb! – fôb! – mîd kankănênà 's akfôb!" *isăed kanăn Palpalăma*  
fob! fob! nothing he eats (of) fruit! Then says Palpalama

*en* "tak/ên mo mîd kănek is akfôb; ayăka nan inălak ay kătjău,  
nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

*nan tjalăd, nan ăgkămä isăed nan lăleng."* – *isătja'd sumăa id fôbfăy.* 8  
"tjalid" crab then also "lileng." Then they go home.

*isăed madôy si Palpalăking; nan sangadjlăna fălăda; nan*  
Then dies Palpalaking his death-chair (is of) iron rods

*təkijăăna găngsa; nan takădna kătjing. – isăed kanăn nan* 9  
his seat (were) gongs; his rope: brass chains. Then say the

*tăkə is nan inăna en* "susumădka 'sna, ta êngkămi umăa is kăwəŵtan  
people to the old woman wait here let us go to get a cock

*is otôngna ad Kalawəŵtan."* *isătja'd kəmədan. – isăed kanăn* 10  
for death-ceremony at Kalawitan. Than they went away. Then says

*nan nadôy is san inăna en* "ofătjim sak/ên!" *isăed kanăn nan*  
the dead man to the woman untie me Then says the

*inăna en* "aykô ngăg ta ofătjek sŵka?" *isăna'd kanăn en* "ofătjim  
woman why should I untie you Then he says untie

P.<sup>10</sup> *sak/én pay; mo adíka umóbfat ken sak/én, pinpadéak s'fka!'*  
 me if you do not untie me, I quickly strike you

11 — *isána'd ofátsén san nadóy. isáed lumáyaen san inína. isáed úmtsán*  
 Then she unties the dead. Then runs away the woman. Then arrive

*nan ipékkáen ay en inmála is kaeréftan is nan otóngna ad*  
 the people who went getting a cock for his death-ceremony at

12 *Kalaeréftan. isátja'd tjiápén san nadóy. — isátja'd kanán en*  
 Kalaowitan. Then they catch the dead. Then they say

*"tjerkóna! tolnokantáko 'd nan kowéngna, mo adí éngkü/ítjén."*  
 — — — let us drive a wedge his ear if he does flinch.  
 into not

*ketjéng tolnókantja nan kowéngna ya kü/ítjén ay éngkü/ítjén.*  
 Then they "pierced" his ear and he flinched "very much."

13 *Ketjéng fumágon. — isáed kanán Palpaláma en "yáim nan ísa 'y*  
 Then he revives. Then says Palpalama give (me) one

*gángsa!" isáed kanán Palpaláking en "aykó ngág ta aláem nan*  
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjöömo 'd igáaka inmáktan ken sak/én. — "yáka;*  
 a gong your "fishing" you did not share with me well then

*yáim man nan ísa 'y falfda!" "no! aykó ngág ta aláem? — —*  
 so give me one iron rod no! why ought you to get it?

*san kótweng si tjalíd et adím itsáotsao ken sak/én ya."*  
 the ear of "tjalid" you would not give to me

*Ketjéng tji is okókæd.*  
 Ended here the tale.

*Si Malkod nan ninokókæd.*  
 Malkod is the narrator.

## EXPLANATORY NOTES

1. *tja* [*tsa*], coll. art. [39]. *saðpek* [*saɬpek*], Person. vb. *insðibak*: I dam off a part of a river to catch fish. *palupð*: the waves, rippling, caused by a stony bed, the current. *pðshong*: a stagnant part of a river (and: the sea).

2. *inðana* for: *inðlāna*. *ðngsan*... lit.: much was his catching, namely *kātjðu*.

3. *is lsa'sh*: [396]. *aykð ngǵ ta*.... Idiom: what is it that.. "why should I, you, he etc.?" *ngǵ kotðkko*: of what advantage, use, is it for me?

5. *kātjðu*, *tjalɬd*, *lɬleng*: see Voc. fish.  
*sak/ɛn ngin fakɛnak*? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atāto*: flat stones, as resting place for people coming to an *ato*.  
*akfðb?* *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ɛn*: "I do not care; it matters not; synonym.: *ɛlǎi*."

8. *sangǻdjil*: J. XLI, Somkad's death-chair.

9. *inɬna*: an old woman guarding the dead.

11. *tjipǻpɛn*: the dead is supposed to have regained life and to have run away.

12. "*tjerkðna!*" an exclamation, "not in Igórot language," as was claimed. *tolnðkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kǻftjen ay.* [293].

13. *kinatjðɛmo*: *kātjðu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: *naw*. *kðweng*: "ears" i. e. gills.

## VARIA

V.1 — *Mo infalognɔdtja, ɔn/ngáɔtja nan tákɛ ya nan fɛ́sɛl. nan*  
 When they go to battle, shout the men and the enemies. The

*lálaláki fakákkéntja nan látu, (ya infákarɛtja) ta umálɛn*  
 men strike (with battle-axes) the ground and call that shall come on

*nan fɛ́sɛl. nan fáfafáyi umögiádtja is nan álɛn nan fɛ́sɛl ya*  
 the enemy the women are afraid of the coming of the enemies and

*is nan mamɛ́wántsɛ is nan fli. siádsi nan intafónantja is nan*  
 of their burning the town. Therefore their hiding in the

*págpag; ifuógtja nan ánanáktja. nan lálaláki fukáɛ́wɛntja ay*  
 woods they take (along) their children. the men exclaim

*mangwáni en “íkáyn man! mɛ́d lumáýáɛ! fulálan! sináka'sh ay*  
 saying come on, then! nobody shall flee! forward! who are you,

*umögiád? — mangösímadöytáko! adikóéntáko tja na!” —*  
 coward? let us all die together! let us pursue these here

*intatá/otja ya fɛ́káshéntja nan fálfɛg is nan fɛ́sɛl.*  
 they spring and throw the spears at the enemies.

Notes: *ta umalʔan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakǎkǎntja*: they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamǎwǎntsa*: Nomen agentis of *pǎǎk*, I burn, destroy by fire.

*fulǎlau!* battle cry of attack; "hurrah!" *mangösimadöytǎko*: "let us all kill each other [112]." *adiköck*: pursue, or: catch running after. *intatǎ/oak*: I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

— *Mo inöǎ/öǎ nan ölom, et ǎngka pashǎbok nan awǎkmo* <sup>V.2</sup>  
 If aches your head, then go to have "blown" your body,  
 (throbs)

*tay insakǎt. umǎli nan insǎbok ya subököna nan ölom, et makǎan*  
 as it is ill. comes the "conjurer" and blows at your head then removed is

*nan inöǎ/öǎ is nan ölom. nan insǎbok kanǎna 'y mangwǎni en*  
 the aching in your head. The "conjurer" says saying

"*sǎnu nan nǎngyu ken sǎká?*" [*paymö: si Wǎnnak nan nǎngyu*  
 who is the one making ill you or Wannak has made ill

*ken sǎká. — paymö: si Kikǎktjǎy nan nǎngyu ken sǎká!]* *ǎǎni 'd*  
 you or Kikǎktjǎy has made ill you soon

*makǎan. — "subökak sǎka is nan sǎyag nan ákyu!" ǎǎni 'd makǎan.*  
 it is removed. I blow you into the rays of the Sun! soon then it is removed  
 (i. e. healed.)

Notes: The "healing blower," the conjurer, removes an evil spirit that has caused illness, an "*anǎto*," as those of "*Wǎnnak*" and *Kikǎktjǎy*." I cause sickness: *öy/yöwǎck*, or: *iyǎwǎck*; with the Nom. agentis: *mǎngyu* [*mǎngöǎ; mǎngöyü*]. Observe: *sǎká* and *sǎka*. *sǎyag* and *sǎyag*: the "morning-rays." *sǎka*: I blow you, *anǎto*, into...

V.3 — *Nan lfmam lfmüy is nan mästjlm. nan lfmam ya tsaktsäki*  
 The "night-mare" goes in the night. The "l'mam" is a big

*ay tákka. ilekwábko ya adfak makailékwab. anfto tji.*  
 person. I "try to" move and I not can move an anito (is) that.

Notes: *lfmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwábko*: I move, try to breathe; *ileklekwábna nan wád*: the pulse beats; *anfto*: soul of dead; ghost.

4 — *Ayáwan ad Okfki! sumakóngkäyu tsädlo fsna, tay nay tsämi*  
 Wild buffalo at Okiki, come together hither, as here we often

*ismek ay mángäpüy ken tjäkäyü, fsna 'd Wakálan; tay áyam*  
 think of making sacrifice to you here at Wakalan; because at wedding

*si ánanätk nan tjämi mangisángan ken tjäkäyü, et*  
 of children we always take one of you then

*madsa/omängkayü ädjí!*  
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *fäto ad Wakálan*, "far distant from Bontoc," the rich men (*gadsángyen*) perform a fire-sacrifice (*mángäpüy*) and call their choicest game to come "to this very (*tsädlo*) spot from their home at *Okfki*." *ismätkko*: I remember, "do never neglect, always think of."

5 — *Nan ongóngga adfna istjä nan adöy si mōnok, tay mo istjäna*  
 The young people do not eat the liver of chicken, because if one eats

*nan adöy si mōnok, mo intäktak, et insakít nan adöyna ya*  
 the liver of chicken, when he runs then sick his own liver and

*umǝgiad. nan ǎngkay amǎm/ma ya nan inǎn/na nan mangǝstja* V.5  
 he is cowardly. Only old men and old women are the eaters

*is nan ǎdǝy si monok, tay lǎwɤwa is nan ongǝnga.*  
 of the liver of chicken, because it is wrong for the young.

Notes: *ǎdǝy* and *ǎdǝy* [*ǎdǝy*]: liver; it is forbidden also to eat the heart of chicken. *old men*: married men who are not affected by the spell.

— *Mo iitǎwim nan ǎsu ay tsa umǝn/ǝnod ken sǝka, tit/tɤwa* 6  
 If you dream of a dog always following you, it is a true sign

*ay adumanǎkka.*  
 that you will have children.

— *Infagfagtǝtja nan ǎnǎnak si iFǝǝntok ya nan ǎnǎnak si* 7  
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

*iSamǝki is nan lǝshlish. ǎlǝǝntja nan fatǝ ya fakǎshǝntja. wǝdǎ*  
 Samoki during the "lǝshlish." They take rocks and throw them. Some inhabitants

*nan matoklǎngan is nan ǝlo paymǝ is nan ǎwak.*  
 are hit on the heads or on the bodies.

Notes: *ǎnǎnak si*.. "Bontocboys" [76]. *lǝshlish*: festival after the rice-harvest. *fatǝ* and: *fǎto*, *bǎto*: stone. *toklǎngak*: I hit the head; by zeugma, here also with: *ǎwak*, the body.

— *Dǎw! sǝka tumǝǝyka! lǝytjǝk ay makitǝtǝya ken sǝka! ǎdǝk* 8  
 He! you stop! I want to speak to you I do not

*kǝkkǝn nan djǎlan; masǎngutak is nan pǎǝpag. ipǝtjum nan*  
 know the trail I have lost my way in the forest. show the

*ma/yô'i ad Fěntok paymô mifuěgka ken sak/ěn! kad nan umtsđnanmi*  
 direction to Bontoc or accompany me when shall we arrive

*istjě? intô nan mabfălŋ ay umălăak is kănak?*  
 there where is it possible that I get something to eat?

*mo umălika ad Fěntok, et umăykami amŋn ay umăfed ken sŋka is*  
 if you come to Bontoc, we go all to meet you

*nan sakŋn nan wăŋga.*  
 near by the river.

*aykŋ wəy tăkŋ 'sna? intô pay si đmam adwăni? aŋđy nget*  
 Is anybody here? where your father now? probably  
 (at home) (is)

*wodă's đfong. kŋmđanak aswăkas; adadŋk flăen sŋka aswăkas.*  
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

*adŋka ęngkăkalŋ is ęlăi ngăg si sa kěn tōđŋ. sŋnu nan nangwăni si*  
 do not tell anything of this to him(her). who said

*sa? nan nimmŋmko aŋđy ngčt sŋya 'y fafđyi.*  
 so? as to my thinking perhaps she.

*lěytjĕnmi nan flŋmi ya padđyĕnmi nan fěshŋlmi!*  
 we love our country and we kill our enemy!



## SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ă*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayēzweng*)

(Sung when working in the rice-fields)

*Tjūwǎ -ǎ:*      *Nintēngan*      *nan sikǎ -ǎ*  
 He has reached the      the Sun,  
                          middle,

*entǎko 'd mǎnitsǎ -ǎ*  
 let us go      to eat

*ann/ǒ*      *patsǒngna*      *shǎ -ǎ.*  
 certainly      this is "stopping time"      for it.

*Tjishǎ -a:*      *ta fǎyǎyǎn*      *takeǎ -ǎ*  
 let      dig      the people

*lutà 'y ninǎkishfǎ -ǎ*  
 the ground,      "hard and tough:"

*pabfǎyǎy*      *Kǎstilǎ -ǎ*  
 he makes (us) the Spaniard,  
                          dig,

*Kastila 'd Mǎnilǎ -ǎ*  
 the Spaniard      at      Manila

*kāsì*      *tay*      *pìlangkǒ -ǎ*  
 it is pitiable      to be scorched  
                          (dried),

*mabfǎkod*      *sì*      *lagfǒ -ǎ*  
 to be lean      by working  
                          for wages

*mo*      *kǒna*      *ìnisǎ -ǎ*  
 if (Lumawig)      had made equal

*nan tōnod nān lolō -ǎ*  
 the shafts of the working-  
 poles,

*(ta wǎshtjīn mīnlagfō -ǎ*  
 that everyone could earn

*nan sōnog sī 'ngongǎ -ǎ)*  
 the food for his children

*ta wǎshtjīn tēmēktjē -ǎ*  
 that everyone might sit down  
 (rest)

*'s san īlitjā 'sh Tjulyǎ -ǎ*  
 in their town at Tjulya  
 (Bontoc-region)

*tay sīgāng pà'y sīnǎ -ǎ*  
 as it is pitiable, indeed, here

*ay mīntjuàtjuǎ -ǎ*  
 to travel seeking work

*fatǎwǎ 'y ànǎwǎ -ǎ*  
 (through) the world, wide;

*sumyà ken sǎlōwǎ -ǎ*  
 it is lucky (?) for my beloved

*ay mīngitòtēktjē -ǎ*  
 (that she) sits idle with others

*'s san īlitjā 'sh Tjulyǎ -ǎ*  
 in their town in Tjulya

*nay pà'y sīgāng sīnǎ -ǎ*  
 here, indeed, it's pitiable, here

*nabõnga 'sh òngongǎ -ǎ*  
to have become a child

*kāsì tay lóngyaiyǎ -ǎ*  
it is pitiable because -----

*longyǎiya 'y tàkũarǎ -ǎ*  
----- -- people.

*kanò ay sùmangǎ -ǎ*  
it is said that (we are) lazy,

*sumàng ay mintsunǎ -ǎ*  
(too) lazy to earn by work

*tětsàn si òngangǎ -ǎ*  
the afternoon-meal for children,

Notes: *tjurwǎ -ǎ* and *tjishǎ -a*: words preceding the songs, like invitations to join a singer. *intěngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsǎak*: I eat, lunch.

*mo kǎna*: i. e. *Lumǎwig*, the God of the Igorot; *mo kǎna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igorot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in ( ) are a variante. *Tjũlyǎ*: the region of Bontoc.

*mintjuatjua*: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyǎak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotektjǎa*: prefix *mingi-*; see [300; *miki-*]. *nabonga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfǎlyu si ongǎ -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

## A LOVE-SONG

*Tsadlònká shùshangá -ǎ;*  
 You are very weary

*shuy ngìn shangàn síkǎ -ǎ?*  
 for whom are you longing, you?

*sí ngét cǎ sùlōuwà -ǎ,*  
 for (perhaps) my beloved,

*sí sùlōuwà 'sh Tjulyà -ǎ.*  
                   beloved       in Tjulya  
   (i. e. Bontoc)

*shuy ngáyag pǎn tosh sà -ǎ?*  
 whose name is that

*sí Pǎli wà'sh Tjulyà -ǎ!*  
           Pali, who is in Tjulya

*siya nànnìnshàngan. síka*  
 she is the longing you

*cngkà ay cǎ tsōuwà -ǎ*  
           go! my mind

*ta cngka 'nkàkaxwǎ -ǎ*  
           go thou to the midst  
                                   (of the maidens in the olog)

*ibkàntja 'y dínablà -ǎ*  
 of their resting-place the sleeping-board,

*tay òlkoshkò wadsǎ -ǎ*  
 for a sad desire I have,

*ay nàtataḱeḱ 'shnà -ă*  
(I) living here,

*'s san fàtaḱwa 'sh Tjulyà -ă.*  
for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsádlo*: intensive and elative).  
*shashangáa*: weary, lazy, love-sick, longing; cf. *sumánggaak*: I am lazy.  
*shuy*: song-dialect for *sinu*. *ck.?* "Pali:" suggested by *Falónlong*.  
"The beloved lies down on a sleeping-board in the *ólog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

*natataḱeḱ 'shna*: "I must live far away, while she is in an "*ólog*" at Bontoc.

*fatáḱwa*: world, or: region, country.

## WEDDING-SONG

While performing the ceremony of pounding rice (*inpággpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wáy* — — *őč* — — *őč*  
let us go to call some

*lálakì's wagsfllayàn* — — *őč* — — *őč*  
man of strength

*tà wáy màngikàḱwìlì* — — *őč* — — *őč*  
that some-body carry

*pàküytjà 'sh tongtsèn ilì* — — *őč* — — *őč*  
their rice from above the town

The men:      *tà lumàlaytako wày*      - - *ōč* — — *ōč*  
                  let    us go to call    some

*fàbfayì 's dinìpayày*      - - *ōč* — — *ōč*  
                  woman    with    strong thigh

*tà wày mǎngakàyukyù*      - - *ōč* — — *ōč*  
                  that some-                   shall weed  
                  body

*pàyyotjà 'sh tongtsèn*    *ilì* - *ōč* — — *ōč*  
                  their                   above    the town  
                  rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and begin without fail, unisono.

*wagsillayan*: song-dialect. *ikawwílik*: I carry a double-basket, a "*kimǎta*," is *tongtsèn*: the town is in the valley, most rice-patches are on the mountain sides above the town.

*tǎpay*: thigh; upper leg. *kayukyǎck*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.









## ADDENDA CORRIGENDA

### PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

- |   |  |
|---|--|
| 7. <i>Melikano</i> , for <i>Mclicano</i>                                  | 192. I must speak, add: I desire greatly to speak  |
| 10. <i>kōlosh</i> , for <i>kōlosn</i>                                     | 193. <i>min-</i> seems to be Lepanto-Dialect   |
| 18. <i>Likaldso</i> , for <i>Licaldso</i>                                 | 197. S. 1: <i>umalfak</i> , S. 2: <i>umalfam</i> add S. 1 negative: <i>adfk umalfan</i> [320]        |
| 32. <i>āsē</i> , for <i>āsē</i>   | 199. Ex. 5. Or with possess. V'b.: <i>sisfdek si Agp.</i>  |
| 43. copula, for coupla  | 231. <i>tsublāck</i> or: <i>tjublāck</i> ; <i>ts</i> , as <i>t</i> mouillé, counts for one consonant |
| 56. <i>saktjēan</i> , for <i>saktñan</i>                                  | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i>                       |
| 67. <i>minsusālad</i> , for <i>minususālad</i>                            | 258. last line: three, for four  |
| 67. <i>mintotōlfeg</i> , for <i>mintolōlfeg</i>                           | 262. Ex. 4. better: <i>otōényæ nan fináyæ</i> is <i>nan apuy</i>                                     |
| 71, II. appellative, for appelative                                       |  |
| 73. put ( before "here the article"                                       |  |
| 84. a. persons addressed  |  |
| 89. place colon after "before"  |  |
| 139. last Ex. <i>kānguēn</i> means: thing in the house, household utensil |  |
| 151. <i>anab</i> "seek," <i>anāpek</i> "I seek" (not: find)               |  |
| 180. <i>ninsākitak</i> , for <i>nñsākitak</i>                             |  |

262. Ex. 14. place is before *nan* *ǎgǎb*
279. Ex. 4. let *nan* precede  
*angsan*
283. Before "In this" put )
289. p. 103. Place emphasis, add:  
Or: *nan mamadǎyanmi*
292. the last verb: *ǎngkǎliak*, for  
*ǎngǎkliak*
296. prefix *in*, for *in*
297. p. 114. Pretended action: The  
root is geminated; the gem-  
ination is sometimes incom-  
plete, as the final consonant  
is omitted in the gemination
299. Observe inconsistent forms in  
H.21; H.22; H.19
300. I go with others: the forms in  
[ ] must be placed after  
*mikiköyak*
301. In this Construction *in-* is the  
Prefix for Pers. Verbs; also  
*mang-* may be prefixed to  
*-asi-*
307. p. 122, Ex. 7. the two broth-  
ers, for brother
310. p. 124, Ex. 3. from below:  
*mangǎkōu*, thief
317. p. 136. I continue, add: See  
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.  
*i*, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangǎlān*;  
*nangǎlān* is contracted from  
*nangala* and *an*
353. p. 171, Ex. 11. *nangtjasǎnyǎ*,  
for *nantj.*
353. p. 172, line 7 from below:  
present
360. p. 178, Ex. 10. Put ? after  
the sentence
- p. 181, line 11. Read: Es war einmal,  
for was.
- p. 182, Ex. 8, from below: Read is,  
for it
- p. 184, Ex. 2. Separate: *katǎkǎen*  
*tjǎtōna*
- p. 190, the 9th, 10th. *mayga-*, for  
*maiga*
367. last Ex. put who between man  
and was
391. Ex. 3. Put I before hold
- p. 227, Ex. 4. sunrise: *faldān*
- p. 230. In the Ex. 2 to 8, that were  
obtained and verified in this  
form, the Nom. actionis  
(with suffix *-an*) [194 ff.]  
seems logically preferable,  
as used in Ex. 9
- p. 233. Ex. 2, from below: *ǎntja*, for  
*engtja*
- p. 252, Ex. 6. *mangǎnan*, for  
*mangǎyan*
449. insert long between as—as
- p. 263, Ex. 6. *sǎsǎnmǎkko*: I re-  
membered (thought).

























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